

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

BIRD'S-EYE VIEW OF SPIRITUALISM.

BY DR. A. JOHNSON.

INTRODUCTORY REMARKS.

During the past thirty years, I have attended religious services of the Dutch Reformed, Presbyterian, Methodist, Universalist, Unitarian, Baptist, Episcopalian and Swedenborgian denominations. I have found that the members of each of these denominations were followers of some prominent religious personage, who held some peculiar views differing somewhat from others. They all take the Bible as their guide, each endeavoring to establish by it their peculiar theories; and so widely do they differ in their conclusions, that while one proves conclusively by his mode of argument, universal salvation, another according to his views, proves almost universal and eternal condemnation. Observing these discrepancies, I have found it necessary to stand upon my own resources. I have thence discovered that religion is a matter of education, and that many are born with peculiar organizations and idiosyncrasies which, together with surrounding circumstances, formed their religious views.

In glancing over the history of the race, we find that men have worshiped a God according to the intelligence of the ages in which they lived. In this materialistic age, mankind has almost altogether lost sight of their souls, and the laws by which they are governed; and it is very difficult for a materialist mind to comprehend things which must be spiritually discerned.

With all this incongruous mass of religionists, I have no fault to find, believing that harmony may be found in diversity, and feeling that God knows best how to do his own work. What the Universalist can not accomplish, the Presbyterian may; and those whom the Methodist can not reach, the Quaker may—each denomination doing its respective labors, and all serving as instruments in the hands of God, to meet the variety of differently constituted minds, and to whom any religion is better than none, while all are being gradually educated for that time when there shall be recognized but one God, one humanity, and one Christianity.

After having become free from these various religious parties, I remembered that I was admonished by the Bible to examine all things, and hold fast to that which was good; consequently

I was induced to examine, among other things, the claims of Spiritualism in all its forms; and it is a brief and impartial account of my experience of Spiritualism, that I here propose to set forth.

I do not, however, intend to enter into a description of the many wonderful manifestations which I have witnessed in common with many of the most scientific and refined individuals. I will merely state that these manifestations have been witnessed under circumstances which precluded the possibility of collusion, as those with whom I have been associated were of that class who would not become the dupes of any folly, requiring at all times not only such evidences as were tangible to their senses, but the laws by which they were governed; and throughout all these investigations, incidental and unlooked-for evidence was continually introduced by Spirits to meet and remove the secret and unexpected objections of each individual.

UTILITY OF THE MANIFESTATIONS.

After the subject became a settled and well substantiated reality to the writer, he has frequently met well disposed persons of various religious denominations, who looked upon the physical demonstrations with what they regarded as a *righteous* horror. These persons seemed to forget that the atheist, and materialist, who were not satisfied with any of the existing religions, and who neither believe in a future existence nor even in a God, require indisputable evidence addressed to their outer senses, before their Spiritual natures can be brought into action. And when we take into consideration that thousands of immortal souls have been awakened to a sense of eternal realities by these same manifestations, we can see at once their utility.

There are those, also, who consider such employments very low for Spirits to be engaged in—forgetting that in Heaven all the saints are engaged in useful employments. But it would seem that there is no employment among angels or men, of greater importance than to prepare immortal souls for the kingdom of God. That departed mother, with an undying love for her children, who sees in such vivid contrast the discordance of the inhabitants of earth, compared with those of heaven—what can be imagined as a more useful and appropriate employment for her than to return to earth and guide the steps of her offspring? All the means hitherto employed to reclaim the inhabitants of this earth from their evil ways, have in a great degree failed; and there is certainly need for additional means to accomplish the ends of reform. But God has at all times supplied the requisite means of human elevation, whenever the people were sufficiently advanced in their mental and moral conditions to receive and appreciate them. And the means at his command are inexhaustible, and he uses innumerable instrumentalities to accomplish his own designs, without consulting the peculiarities of mankind.

It is also a well known fact, that as ecclesiastical institutions fail to accomplish the highest desires of immortal souls, means are used *outside* of the Churches to meet those desires. It has ever been thus, and thus it ever will be.

OPPOSITION TO NEW TRUTHS.

It is a strange and almost unaccountable feature of the human mind, that whenever there is any discovery of new truth, especially when such discovery has a tendency to invalidate in the least degree, any of the existing religious creeds, then every energy is aroused, and all manner of arguments are used to combat and put down the intruder, and that, too, without deigning to investigate the subject. Such prejudiced persons find no difficulty in condemning at once the brightest intellects of their times, as insane, merely because they have not themselves the intellect to comprehend the truth. Although it is allowed that such persons not unfrequently stand upon the very pinnacle of fame in the various departments of knowledge, yet for a matter which is not understood by the multitudes, they must be crucified upon the altar of ignorance. If this same spirit was sufficient to crucify a Christ, who can expect to escape? The time of the rack and the thumb-screw, thank God, have passed away; but a spirit that would enslave the intellect is still prevalent.

DOES SPIRITUALISM LEAD TO INSANITY?

There is another class who never look for any good thing to come out of Spiritualism, but stand ready to herald before the world the opinions and insanities of unbalanced minds, who have become crazy through *other* instrumentalities. When these latter meet with the subject of Spiritualism, and proclaim themselves believers in its claims, all their insanities are at once attributed to the investigation of Spiritualism. It is very remarkable that from the most exciting of all subjects which has ever engaged the human mind, there should be so few derangements of the intellect. In examining the statistics of the insane asylum, we find the number very small compared to the number of those produced by religious excitements.

For the information of those who need to be informed on the subject, I would say that there are three classes of Spiritualists—the wonder seeker, the cold theoretical intellectualist, and the Christian Spiritualist. If the two former do not progress any farther than their present position, Spiritualism will fail to fulfill its mission with them. The third class consists of those who through the evidence of these manifestations have learned that life has a meaning, and that man has a mission to perform among his fellow men. They are those whose heads, hearts and hands are engaged in co-operating with angels in ministering to the wants of suffering humanity. Much as I admire a free platform, and the charitable forbearance of Spiritualists in listening patiently to many of the crude and absurd angularities of individuals, I must deplore the effect which all this has upon those who do not understand this matter. Spiritualism has more to fear from its injudicious friends, than from its enemies.

ARE THESE THINGS DECEPTIONS?

The writer still meets persons who unhesitatingly affirm that all believers in Spiritualism are either deceived or have merely imaginary evidence upon which they predicate their belief. To these unwarrantable assertions I have only to say in reply, that, if our senses are good for anything, we can exercise them upon

this as well as upon any other subjects. There never was a subject agitated by the human mind, which has met with so severe an examination as this has, from the fact that it directed the attention of a large class of minds who had either little confidence in the existing religions, or those who were altogether opposed to the doctrine of the immortality of the soul; and it should be borne in mind that minds of that description must have evidence beyond the shadow of a doubt, before they are willing to face the ridicule of a skeptical world, especially where they have nothing to gain in a material sense. And it should also be remembered that many of those individuals are acquainted with the sciences, and understand all the claims of humanity, and are therefore the better prepared to investigate this matter. It is also a well known fact that many of the most highly cultivated and scientific minds commenced the investigation of this subject, with no other view than to prove it to be a deception. But, as in the case of Paul of old, the very means which they used for the destruction of the new doctrine proved their conversion to it, and they are now among its main supporters.

COMMUNIONS OF SPIRIT COMMUNICATIONS.

I have but a few words to say to that class of persons, at this time, who assert that these manifestations can not be satisfactorily produced before investigating committees, for it evidently proves, to my mind, their entire ignorance of this subject. The failure, in such cases, simply proves how dependant the poor mediums are. If they had the power to influence the matter, there would be no failure. It is a subject which is perfectly understood by all who have thoroughly investigated the matter, as they have themselves frequently met with disappointments where the conditions were unfavorable. The writer has never had satisfactory communications in public. The immortal communications have the power to read men's minds, and where no good will result, they do not always trouble themselves to convince. If these communications depend upon conditions (which they must assuredly do), then it is absolutely necessary that these conditions be fully complied with. It was said by Jesus, "If thou believest thou shalt see the works of God." And if the great medium "could not do many wonderful works" in a certain place, on account of their unbelief, what can be expected from a feeble mortal?

It is a well known fact to millions, that in order to gain the highest communications, the mediums must be in a passive, harmonious state; and while under spiritual influences, they are extremely susceptible, and not unfrequently a positive, prejudiced mind will so disarrange the harmony of the circle, as to affect in a great degree, the communications. Those who disbelieve these statements should become more familiar with their Bibles. If it was necessary for Daniel to fast for three weeks, before he could be sufficiently influenced, then it is necessary to observe conditions in these days. If John could see Heaven after his spiritual sight was opened, and Paul could behold unutterable things, then we can behold the same; for they were but men endowed with the same peculiarities as ourselves; and all that is required is that we comply with the conditions, for the same laws are still in existence. Has any one ever heard of a case in which the Spirit of God has reclaimed and sanctified a sinner without complying with conditions? If the Bible does not sustain Spiritualism, it is in vain to preach any other doctrine. The truth of the matter is, that Spiritualism is too high a form of religion for this generation. The world is not yet prepared for a religion which requires every thought, word and deed, to be sanctified by the Spirit of God.

SHOULD WE CONSULT SPIRITS?

Some have considered it wrong to consult Spirits; to which I would reply, that if fanatical Spirits who have just left the earth, should return with all their crude notions, as dictators, then, I would say, by all means, pay no regard to them, for I do not believe in becoming a passive instrument to a foreign influence, thus losing one's own identity. But when Spirits return as teachers, they deserve a hearing, and their teachings should be criticised in the same way as the teachings of those who remain in this mundane sphere. In meeting Spirits as advisers and teachers, we may learn many things which we may look for in vain among earthly teachers. If we meet them as friend meets friend, their instructions become invaluable. As they learn, they teach; consequently the Spiritualist's course is a progressive one, and if he lives a good life, he is surrounded by elevated Spirits, and through them receives information which can be received only from this source.

There is no philosophy so consistent as this spiritual theory.

It must emanate from Heaven, for there is nothing like it upon the earth. Those who are opposed to this subject because they have heard some unfavorable reports, might with the same propriety urge their objections against marriages, because they sometimes bring domestic disorders; steamboats and railroads, because accidents sometimes will occur; or they may as well blot out the sun, because there are individuals with weak eyes, who can not bear its light. As so many absurd things have been done in the name of Christianity, they may as well put a stop to it. Or go to the Author of this power to communicate with Spirits, and inform Him of the error he has committed.

MEDIUMS AND THEIR PERFORMANCES.

The idea that some have, that the mediums are deluding the public for the sake of popularity—that they speak merely their own thoughts, or those of others which they commit to memory—is perfectly absurd, and makes the thing ten times more mysterious than it really is. If that were so, how could they promptly answer every question, asked sometimes by a half a dozen skeptics in turn, on the same evening, either upon the principles of church or state, philosophy or science, and always prove more than a match for those by whom they may be assailed upon every subject? No clergyman whom the writer has ever seen enter with a medium upon the discussion of controverted points in the Bible, has been able to sustain his positions with the intelligences which speak through the medium. Beside, it would be extremely foolish to court popularity upon such an unpopular subject. It is a well known fact that there are scores of male and female speakers in this country who, if they possessed the intelligence in their normal states which comes to them from the spiritual source, could command higher salaries than almost any clergyman in the land, instead of going from place to place, lecturing for a scanty subsistence, and not unfrequently compelled to combat the prejudices and ignorance of extremely bigoted persons, which is anything but pleasant to a sensitive mind.

To suppose that mediums are previously prepared to meet men upon all subjects to which their whole time has been devoted, and find themselves capable to defend their position in every department of knowledge, is much more difficult than to admit that they are what they claim to be. I have heard men advocate all manner of theories but the right one, and in the end they had to acknowledge that all their positions were opposed to facts. I have seen a person whose minister did not approve of Spiritualism, who offered to double the clergyman's salary if he would preach and pray as well as the medium he had heard.

To those who have not yet investigated this subject, I would say, that there is not an intelligent clergyman in the land who does not acknowledge that this movement has a spiritual origin. But many have opposed it because they thought it emanated from pandemonium, until at length they have found it was doing a good work; and now the general inquiry is, What is this movement calculated to accomplish?

Skeptics have an undoubted right to their conceptions; but it must be remembered that they speculate upon their own imaginings. Yet it is a very difficult matter to understand how we arrive at just conclusions upon any subject without understanding all its bearings. It would be like condemning the science of figures without understanding the multiplication table.

ALLEGED WORK OF THE DEVIL.

I have been told by skeptics that Spirit-communications were the work of the Devil. To this I must reply, in the language of Scripture, "By their fruits shall ye know them." If it is the work of the Devil, he has been greatly belied, or he has lately reformed. If he is really at the bottom of this movement, he is by far the greatest missionary now in existence, for he is reclaiming infidels by thousands, and that too, where the clergy have utterly failed to do this good work. Among these I have not only found some of the most intelligent, but some of the best practical Christians I have ever met with. That class of persons who refer every thing to the Devil which they do not understand, I would ask, *Who created the Devil?* Who gave him power to act? Can he go beyond the limit which God has assigned him? Is he endowed with the attribute of omnipresence? According to this personal Devil theory, he is almost omnipotent upon this earth. If evil Spirits do communicate, it is by an established law, and as God is not a respecter of persons, or partial in his movements, it follows that good Spirits can communicate also. Each communicator has it within his own power to select whatever company he chooses to keep. Such

a selection will depend altogether upon the life he lives. By a never changing law, like gravitation to like, and those only can associate whose minds affinize.

I have but one fault to find with the churches, and that is, that they do not believe in a continuous inspiration, and therefore they have lost the power they might enjoy. But there is a good time coming for them all. May God, through his numerous mediums, speed that time, for we are all children of one Parent.

POWER OF SPIRITUALISM TO PROPAGATE ITSELF.

It should be remembered that the movement has within itself an inherent power, unlike, in many respects, to all previous manifestations. It has had no chieftain with sword in hand to slaughter thousands of human beings in order to establish a religious sect. No rack, no guillotine, no thumb-screws, no college professors, nor any of the usual appliances heretofore resorted to establish a new religion, have been employed in this case. Nor yet has there been found one with sufficient interest to promulgate this doctrine at the risk of his life. But it has, against the opposition of the clergy, the schools, and the press, found its way over this entire globe. Wherever there are human beings to be found, there it has appeared in some form to meet the conditions of different individuals. It has gone on from one degree of perfection to another, until the highest manifestations promulgate the most sublime and intelligent philosophy yet known to the world, establishing a platform where Christian and Infidel can meet and rejoice together, because it assigns a reason for all its demands, and proves everything before it commands obedience, at the same time discarding blind faith without evidence. I am satisfied that the clergy will have to forsake their Devil theory, and conclude that God has not shut the gates of heaven; nor has he retired to some place where he is unable to attend to the welfare of his children; for this is a vitalizing power, which none but a God can exert. Prejudice, the child of ignorance, has always opposed every movement counter to its own views, but it is in vain to stave off this matter any longer, for it has already struck dumb its opposers in the desks, while it makes others its most useful instruments.

STUMBLING BLOCKS TO BELIEVERS.

The writer has met persons who were highly pleased with the theory of Spiritualism at the commencement of their investigations, but who, after a time, would be thrown into doubt by the occurrence of apparent contradictions, and of mysteries which they could not fathom, but yet which a farther knowledge of the subject would perfectly unravel. They would, for instance, receive a communication purporting to be from the Spirit of a person who died very suddenly, but who, on inquiry, would be ascertained to be still in this mundane sphere. They were then ready to condemn the whole matter.

To such I would say, that the power of Spirit communication is alike applicable to all, and is not confined to any one class of Spirits. It should be remembered that if only truthful communications were given, there would be nothing to call the powers of the mind into exercise. If it were not for these two contending powers—truth and falsehood—striving for the mastery, man would be nothing but a machine, acted upon by a power over which he would have no control. Herein we see the necessity of exercising those God-given powers we have over all other creations. Life is a continual struggle between truth and falsehood, and those who educate themselves according to the immutable principles of God have no difficulty in surmounting slight obstacles, while they soar above the trammels of earth; for they have a monitor within which is continually pointing to the truth.

WHAT GOOD DOES SPIRITUALISM DO?

The question has frequently been asked, What good does Spiritualism do? Without enumerating the very many cures of various diseases which have been accomplished through mediums, I would state a few of its other good results, which I have noticed. In the first place, it is impossible for a sincere Christian Spiritualist to be a dishonest man. If one has a consciousness that not only all his acts, but his very thoughts, are known to his nearest and dearest departed friends, who are continually endeavoring to assist him in a virtuous life, and preparing him for a higher state in heaven, it is impossible for him to live any other than an honest and useful life; and this belief prevailing in the world, will have a greater tendency to produce a universal reformation and a purer state of Christianity, than all the external appliances of church and state known to mankind.

Moreover, the direct teaching of Spirits I find to be of the utmost importance. They are already inhabiting the upper spheres, and are better prepared to teach than those who still remain in this land of confusion. They are daily giving to the sincere what will pass for current coin in eternity. Many of their communications are beautiful beyond description, and always instructive. And the effect of Spiritualism has already been highly salutary in establishing a pure and intelligent Christianity. I have found no class of persons so self-sacrificing, and who follow so closely in the footsteps of Christ, as some of the Spiritualists do. They believe Spiritualism to be the highest form of Christianity, imitating eternal progress in everything that is just, good and true; and whatever is not pure, just, good and true, is not Spiritualism. They have a higher conception of God, Humanity and Christianity than any other sect now in existence.

THE BIBLE AND SPIRITUALISM.

Spiritualists have been charged with disbelieving the Bible. But the sincere and well-informed Spiritualist has a much more rational conception of the Bible than it is possible for any sectarian to have. His only objection to other denominations relates to their infidelity concerning the Bible, in not believing and teaching the highest forms of truth therein contained. I ask the skeptic whether the standards of nearly all that has been given to mankind have not been given through inspired human instrumentalities? If so, the law is still in existence, and if the conditions are complied with, the same results will follow. Why, then, turn infidel to so holy a cause? Why becloud the human mind by discarding a living inspiration, and raising an insurmountable barrier between heaven and earth, and endeavoring to prevent all further instructions from the higher world, by the substitution of almost lifeless formalities. If lawful communications are denied as now occurring, I ask what has, in such a remarkable short space of time, produced over three millions of believers and ten thousand mediums? I see nothing more nor less than a natural supply to an almost universal want. Or if it is insisted upon that this position is false, how does the skeptic account for the innumerable and marvelous cures which have been made through mediums, when all other means have failed? Or how account for the host of speaking mediums under this power, many of whom have but little education, and some females from sixteen years and upward, delivering discourses surpassing those of any clergyman I have ever heard? Nor are the mediums confined to any one subject, but seem conversant with all subjects, without any knowledge of them in their normal states.

The Spiritualist has numerous and incontestable facts to meet all the objections which may be brought against this subject. Beside, take from the Bible its Spiritualism, and what is there left that is useful to mankind? Strange as it may appear, clergymen have labored for eighteen hundred years to establish the Spiritualism of the Bible; and when a similar Spiritualism makes its appearance in their own day, they oppose it! With this last movement the Bible must stand or fall, as the only difference between it and Bible Spiritualism that I can discover is, that in these latter-day manifestations we have ten thousand to every one recorded in the Bible. Mankind are, in the main, so constituted as to stamp everything of antiquity with a sacred charm, while matters of the same character occurring in their own day they place little confidence in.

DISCREPANCIES HARMONIZED.

I have hinted at the strange diversity of human minds. There is a way to account for such discrepancies; and that is by tracing the advancement of the race. In a remote period, we find mankind upon an animal plane, when brute-force predominated. Then wars were prevalent, and men supposed that they were serving God by slaughtering their fellow-men. In noticing the changes from that period to the present time, we find that mankind have advanced from the animal to the intellectual plane, where men's external faculties are brought into action in studying and living the life of effects, as witnessed in matter. There are those who are one step in advance of those mentioned above, whose spiritual natures have become somewhat active. But while they remain in this condition, they are still somewhat influenced by the two former propensities. This is the condition in which we find nearly all religionists. Some have advanced beyond those states, but they are comparatively few.

From the first to the last-mentioned human conditions, we find a great increase in the development of the front brains—no much so, that there is an excess to such a degree as to destroy harmony. Consequently we may expect that the next

and most important change will be the *harmonical age*, when extremes will be avoided, and all the faculties will be proportionally cultivated. The cold intellectualists have at all times exerted themselves to the utmost of their abilities, until they have nearly completed their work in matter; and the human mind being eternally progressive, must by a law of necessity grasp the substance and leave the shadow, or in other words, investigate the nature of the soul and its laws. Men have yet to learn the difference between the life of the soul and that of the animal senses. When this distinction is realized, it will be seen that man has an affectional nature, which must be wedded to the intellect before an equilibrium can be established between the body and the soul. Consequently the man who stands upon a mere animal plane can not comprehend the philosophy of the intellectualists, nor can the latter comprehend the individual who has had religious experiences, nor can either of the above-mentioned comprehend the harmonical Christian, because he stands far in advance of all creed-worship.

Judging from the several stand-points of the various developments mentioned above, each will very naturally consider his fellow-men as hallucinated upon subjects which he himself does not understand, because their several experiences run in divergent channels. This state of things will remain until reason, instead of impulse and prejudice, shall reign.

A SCIENTIFIC SPIRITUAL SOCIETY NEEDED.

The wants of the people require at this time, more than at any other period of this world's history, the formation of a scientific society, irrespective of creeds, which should be governed altogether by reason, science, nature and revelation. It should be the object of this society to investigate the nature of the soul, and the laws by which it is governed, and report annually what information can be obtained. A society of this kind, properly conducted, would do more to produce a mental, moral, and spiritual reformation, than all the societies that ever existed whose objects were simply to dismember the earth, and to gather a few relics of antiquity to satisfy curiosity. It is no difficult matter to understand the conditions of humanity. A material age must necessarily be mentally employed on the subject of matter. A society of the above description would occupy a higher plane of thought, and its business would be to furnish food for the soul, instead of living the life of effects, and pandering to the senses. That class of persons who are satisfied with existing institutions, should bear in mind that they do not meet the demands of the times; and the fact that all religious organizations deplore the low spiritual condition of the churches, is at least presumptive evidence of the failure of existing religious institutions, as well as the necessity for a purer church than we find in this century.

ANCIENT SPIRITUAL GIFTS ARE EVIDENCE THAT MODERN ONES MAY BE ENJOYED.

All those who profess to be Christians and oppose Spiritualism, should bear in mind that Christ and his followers were endowed with various gifts, which are enumerated throughout the Bible; and in John xiv. 12, Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father. Now, who am I to believe—Christ or those who have lost the power of primitive Christianity? Those who reject Spiritualism to-day, should bear in mind that the same was opposed also by all religious organizations when Christ made his appearance; and it was said that his power was of the devil. It is a remarkable fact, that all the arguments of any avail which have been arrayed against these communications in latter days, stand recorded in the Bible against Christ and his followers. The Spiritualist's views upon this subject seem to be far more consistent, because he believes in a God who is no respecter of persons, and that these endowments are the results of universal and eternal laws; and if the conditions are complied with, the results will be the same. These times are mentioned in the Bible; but now, as of old, existing institutions never adopt any new phenomena during the generation which first witnesses them. Those who think otherwise and look to the schools for authority, will oblige me by naming a *solitary instance* to the contrary. One of the greatest misfortunes of humanity is, that men have at all times been too much the slaves of authority.

CHRISTIANITY A MYSTERY YET TO BE UNFOLDED.

I have heard much said upon the subject of Christianity; but that is a beautiful mystery yet undeveloped, and in reserve for unfolding in future ages, when mankind shall have become harmonized. The reason why it is not fully realized now is because mankind are too selfish to live up to its requirements. Let mankind but fulfill the requirements of Jesus, and the long-talked-of millennial day will at once appear in full blaze, like the sun at its meridian.

The above is, in part, an unbiased view of this subject, which I have formed after a careful examination. I have no theory for the advancement of any sect, but a single eye to truth. The writer has not at any time had an intention to leave the church to which he belongs. He is fully persuaded that God can inspire every one, and at all places, provided the conditions are observed, and that the present demonstrations are from the same power which has been manifested at intervals in all times.

SPIRITUAL LYCEUM AND CONFERENCE.

TWELFTH SESSION OF THE CONFERENCE.

Mr. BENNING said: He held some pretty strong opinions on the subject of Free Conventions, and for the purpose of eliciting the views of others, he would suggest the following question: What good can result to Spiritualism from Free Conventions, or from prominent Spiritualists taking a part therein?

Dr. ORTON said: He thinks it right for Spiritualists to mix with their fellow men, and not to hold themselves aloof from even Publicans and sinners. But more especially where there is an honest endeavor to promote the cause of human welfare in any way, it is the place for Spiritualists—and where an opportunity presents for him to hold up his light, let him embrace it. When we know enough of a subject to be able to state it clearly, we should do so. The Spiritualist should have no controversy with free conventions. Every honest effort to set the world in motion is a benefit. To go a little wrong is better than not to move at all. Where there is motion there is life, and where there is life there is hope.

Mr. LEVY said: If we are to make Spiritualism a sect, then it may be best for us to stand aloof, but if, as he believed, it was for the good of all mankind, then we should co-operate with all free men in their efforts for the benefit of the race. Instead of keeping back, we should be the first to welcome all free thought, and should stand shoulder to shoulder with every worker for human emancipation.

Mr. PARTRIDGE said: The question presupposes sect, and that the good of humanity is a result of sect. He does not think much of sect nor of sectarian effort. A convention to promote Spiritualism, even, does not stand very high in his regard. He thinks there is a better way of bringing the subject before the mind. It is a matter for calm and dispassionate individual consideration, not to be urged from a sectarian basis and in the spirit of proselyting. All efforts at reform should look to the good of humanity, not of a sect. Spiritualism should never be regarded in the light of a sect. But there is good arising from every effort for freedom. The world greatly needs effort in that direction. On all vital questions it thinks only from history. It dare not go back of that and inquire into the evidence upon which the facts and opinions of history are affirmed. Hence its thoughts amount to nothing. To be of any real value it must go behind the book, and search for the very root of all professions of faith, however imposing and popular that may be. But in order to do this we must be free. Hence the benefits of free conventions, which help to break the chains and unfetter the minds of men. Spiritualists have been looked upon, and are so still, by a vast majority of our fellow men, as dangerous persons, because of their holding fanatical and impious views concerning the other life, and for no other reason than the bondage which forbids them to investigate the subject.

Whatever tends to break these bonds, is to be regarded by the Spiritualist with rejoicing. If he ever entertained any misgiving as to these free conventions, it arises from this ground: that individuals with more zeal than sound judgment—persons who think only from history, would seek their free platforms and pervert their childish babble, the real objects to which it is consecrated. But even should that occur, it would be better than not to have freedom. He hoped never to see Spiritualism take any other organic form than that of living men. While it maintains its freedom it has nothing to fear. A man who feels that he has the right to discriminate, will be likely to exercise the power, and he who does this is safe.

Mr. BENNING thought Spiritualism a very distinct thing from Free Love, Abolition, Land Reform, etc., and should not be held responsible for the vagaries enacted under these names. His question is, not what good may result to the disciples of these doctrines, but what good can result to Spiritualism? He takes the ground that it is an injury. Spiritualism in the popular mind is made the scape-goat upon which is laid the burden of all the follies and immoralities perpetrated in the name of these reputed reforms. He thinks they should be left to stand upon their own legs, and be propped up by Spiritualists. Spiritualism is a single idea—it is life and immortality demonstrated; all else is a side issue, and should be religiously avoided. As the case now is, when a Free Convention is called, every pseudo-reformer travels thither with all haste to lay his favorite item upon its platform in order that Spiritualism may become a dry nurse to his beloved bantling, and by the outside world these things are charged upon Spiritualism as being their natural parent. He would have all these side issues avoided by Spiritualists, and left to work out their own salvation in their own way.

Mr. LEVY said: He knows no such thing as *Spiritualism*. He knows that Spirits exist and communicate with us; but the word *Spiritualism* is a mere term of convenience, and too often implies sect. *Freedom* is the all-embracing, universal word—the word so hateful to all tyrants, big and little, political, religious or social. It is the end and aim of all true effort. Heaven is freedom. What has Spiritualism to fear from the contact of either good or bad men? Will the blinding God speed, in all honesty of soul, to an honest effort, though it should chance to be a mistaken one, prevent the love of heaven in the persons of our departed friends from manifesting itself to us on the earth? Depend upon it, he who has the hysterics over the fear of contamination to Spiritualism from charitable contact with all the sins under the sun, has in his own soul no higher idea of the cause he professes to love than that it is a sect.

Mr. SWACKHAMEN thinks every close observer must have remarked that Spiritualism tends to sectarianism. It fosters a disposition to throw aside certain of their fellow-men, or, what amounts to the same thing, to reject their ideas as absurd or visionary. He had felt this to

PHILOSOPHICAL AND MORAL DEPARTMENT.

SPIRITUALISM AND THE WRITTEN WORD.

NUMBER FIVE.

CHICAGO, June 13, 1858.

EDITOR OF THE SPIRITUAL TELEGRAPH:

Dear Sir—The *Spiritualism* of a small sect of pietists who posit themselves on what they call the "authority" of Emanuel Swedenborg, and thence claim the dignified name of the New Jerusalem, invites some special criticism in addition to what was offered in our last number.

But first, as to the matter of "authority." I hold that no one is justifiable in asserting as truth any proposition which he does not himself know to be true, even when the proposition is true in itself. For instance, I may assert, that the principles of the United States Government are in harmony with the true principles of human nature; and it may be a truth I utter; yet, if I have not first made myself acquainted with the principles of the United States Government, and with the true principles of human nature, and carefully compared them with each other so as to perceive their agreement, I have no right nor authority to put forth any such assertion; for however true the statement may be in itself, it is but an arrogant assumption on my part of a degree of intelligence which I do not possess, and is therefore equivalent to a falsehood in me. Again, were I to say, that General Washington was the greatest general and statesman that ever lived; unless I had first learned the history of all other generals and statesmen, and estimated them all by the true standard of greatness, I have no authority for what I say, and am guilty of an essential falsehood, even though the words I utter are true. The statement may be true in the letter, but the spirit in which it is spoken is false, because due care had not been used to consult the truth in relation to it. It was spoken without regard to truth; and this is falsehood. I think this will be universally admitted as sound doctrine.

Now certain clergymen, who claim to be well posted in the science of Spiritualism, are incessantly laboring to infuse into the minds of their neighbors a most cowardly fear of Spirit communications, representing them as "a great and increasing danger to the church." John H. Wilkins, of Boston, of whose lectures we spoke in our last number, is making himself conspicuously stupid in this behalf. I have one of his lectures now before me, a large portion of which is given to a consideration of the fact, that it is possible for the external senses of the spirit to be opened while the interior degrees of the Spirit's mind may be undeveloped; and on this fact, which he has but just now discovered, he predicates his "fear of a great and increasing danger to the church." Might he not as well be frightened at the fact that the bodily senses of a man are opened a long time before his rational mind has been perfected? The external senses of the body are in activity a long time before many of the interior affections manifest themselves (those of sexual love, for instance), and he is not frightened at that. Why, then, should he scare himself at the discovery that the order of natural development makes one with the order of the Spirit's unfolding, seeing, as he ought to have seen, that they agree by "correspondence?"

"But," answers he, "Swedenborg says that it is dangerous for persons in certain conditions to hold converse with Spirits, because there are evil Spirits who are so filled with hatred toward man that they burn with rage to destroy him, soul and body." It surely "needs no ghost to tell us that;" for who has not met with just such Spirits inhabiting the natural bodies of men, aye, and clergymen too, without being terribly frightened? "But," says Mr. Wilkins, "evil Spirits can get complete possession of a person's will and understanding so as to control us altogether, and when this is done, who can give us assurance that we shall ever regain the control of those faculties in their pristine excellence?" Sure enough! So can Spirits who tabernacle here

in the flesh get possession of the wills and understandings of many of their well-disposed neighbors, and use them for their own elevation and self-aggrandizement. We all know this to be a fact; and when the history of the church shall have been fully made known, this other fact will doubtless be revealed, that of all Spirits in the universe, those of clergymen have been most addicted to this wicked work, and that, instigated by a love of dominion and of pre-eminence over their fellow-men, they have acquired the arts of magic and

content; and whoever draws the sword of its genuine spirit will find himself first of all confronted by those who, like the Pharisees of olden time, "love the chief places at feasts, and to be called of men 'Rabbi,' or 'Reverend,' or 'Doctor,' and who for a pretence make long prayers," while at the same time they "devour widows' houses," and while pretending to show the way to heaven, "go not in themselves, nor suffer those that are entering to go in."

If this clergyman's "fear of a great and increasing danger to the church" is predicated on what Swedenborg says concerning the wickedness of evil Spirits toward man, how happens it that he can look upon the manifestation of those very Spirits in nineteenth-century pulpits of Christendom, without being fairly struck dumb with terror! But let him answer if he can, this still more pointed query: If the apostles of Christianity in its early days, when evil Spirits possessed vastly more liberty and power than at the present time, counselled the disciples to "believe not every Spirit," but to "try the Spirits," that is, to test them as to their quality (see 1 John iv 1, 2), how is it that the would-be apostles of these latter days counsel the very reverse, and say, "try not the Spirits, for fear you lose your wits?"

And this they do, although Swedenborg says, "That the hells have all been subjugated, reduced to order, arranged into societies, out of which they can not pass without permission from the Lord, and are thoroughly under the divine control." Moreover, they say "that this is the time of the second advent or spiritual coming of the Lord into our natural world;" and if you seek of them for evidence of the truth of this announcement, you will get the *ipse dixit* of Swedenborg, and the formation of another ecclesiasticism, after the pattern of those a long time in existence, which they call the "old church."

The clergymen who edit the *New Jerusalem Messenger*, of New York, are suffering under the same fears that afflict their reverend brother of Boston. Every recent number of that sheet contains some contemptuous fling at "Spiritism," as they term the new manifestations. Their agony would be greatly relieved if they could only make the world believe that "The New Church has no affinity with modern Spiritualism." But we candidly think that they are afflicting themselves with quite unnecessary troubles; for if they persist in their present course, it will not take them long to convince the world that what they term the "New Church" has no affinity with Spiritualism at all, either modern or ancient; and that it is but a species of lukewarmness, something neither cold nor hot, so offensive to the ruminating stomachs of all Spirits in every sphere of creation, that it can have no abiding place in any part of the universe, but must be spewed out of the mouths of all who imbibe the nauseating thing.

The show of hostility to Spiritualism by this little sect was anticipated at the commencement of these essays. They will oppose it until it acquires a respectable reputation in the world. When this period arrives, as arrive it surely will, and soon, you need not be surprised to hear them say, "Oh, certainly, we always said that there was truth in Spiritualism, for Swedenborg has told all about it." Men who habitually take counsel from their selfish fears, and yet hesitate not to talk openly of the most interior things of wisdom as if they were familiar with the whole counsel of God, and at the same time affect a haughty and contemptuous bearing toward their equally-deserving fellow-men, will not be long in recurring for themselves a proper estimate, now that the "day of judgment" has dawned upon all truly rational minds in both the spiritual and natural worlds. Let them be advised in time, and such of them as yet maintain control of their own faculties "in their pristine excellence," be take themselves to an earnest study of the *Doctrine of Life*, in order that they may enter into the life of doctrine, as given to the world through Swedenborg, and my word for it, they shall have spiritual manifestations and communications in such abundance as to leave them neither time nor inclination to meddle with the affairs of their neighbors, to stigmatize them, and insult their understandings with such warnings, based upon unmanly fears, as those we have been called upon to rebuke.

If the clergymen of the so-called "New Church" really understood the theosophy of the doctrines they assume to believe, they would know for themselves that every affection and thought in the mind of man is neither more nor less than the speech of

be so, to a painful extent. He considers sectarianism the great body of death, and perpetual bane to all human interests. While under its influence, reform is impossible. The highest angel must fail to communicate light and knowledge to us while under its sway. It is the apostle to all narrowness of soul. Every thing which tends to break its chains is a blessing. Free Conventions act both directly and indirectly for the good of men. They proclaim truth and promote freedom. Spiritualism in the abstract is of no consequence. Leading to no result. It is of no value. Many of its disciples are men of high ability, but they are quite just Swedenborg. He is delighted with the doctrine of the *England Convention*. Spiritualism need never be considered respectable. In all ages and among all nations, whoever has claimed to hold interview with the spiritual world, has been a mark for the shafts of persecution. It should not be so thin skinned on the subject of *Free Love*. That is based on the doctrine of affinity, and affinity is a doctrine of Spiritualism. The truth is, some are abolitionists, some are Land Reformers, others are strong advocates of the Temperance Reform, and others are for Free Love; but they are still Spiritualists. We should not attempt to disguise this fact, neither should it give us any concern. He hoped the time was not far distant when we should have more Free Conventions, and when every man would be forgotten, and freedom and humanity take their places in the affections of all men.

Mr. PARTRIDGE said: He thinks the last speaker mistaken in supposing free love to have originated with Spiritualism. Both the fact and its reputed law are as old as Father Abraham. It is a popular fallacy to charge upon the profession of a particular faith that which is inherent to the individual. These things are in man, and when they are leading traits in his character, they will be sure to appear under favorable conditions, whatever may be the external profession of belief. They are no more chargeable upon Spiritualism than they are upon Christianity or Judaism.

Mr. CORAS is of the opinion that, though Spiritualism may not have originated free love, it has acted toward it as a wet nurse; that is to say, it has attempted to make it respectable. It has existed doubtless, under all forms of religious opinion, and was wont to sneak in and out of our houses in the dark, and felt itself to be under the care of public opinion. But under the fostering care of Spiritualism it seeks to justify itself. It seeks the public rostrum and flings its pollution in the popular face, and demands that its opinions and acts shall be indorsed as the very culminating point of progress and purity. These things are so, and we know it. They are not to be covered up. We should be careful not to resolve ourselves into a mutual approbation society, for if we speak the truth and try to live it. Whatever we may say of ourselves we are a sect, as much as any other. Whenever our doctrine is assailed, we show it like every other. With the name of freedom upon our lips, we trample upon its principles. He thinks Mr. Levy mistaken in supposing that heaven is a free state. The most monstrous deeds that blacken human history have been done in the name of liberty, and he thinks Heaven will place an effectual veto on all such freedom. He denies that we have a right to do what we please; freedom has its limits. But to know how free and anti-sectarian we are, consider the treatment of Joel Tiffany by this Conference. Mr. Tiffany endeavored to set forth to the world, some of the abuses of Spiritualism which he had observed—abuses not even attempted to be denied by his persecutors—and yet Dr. Hallock very coolly issues his bull of excommunication like any other Pope against Mr. Tiffany; lauding liberty to the very skies the while.

Dr. GRAY said: Confining his remarks to the question before the meeting, he would say that it resolves itself to this: Shall we prohibit, like the Pope; or shall we hold with Thomas Jefferson that error of opinion may be safely tolerated where reason is left free to combat it? If the American principle is wrong, if the protest of Martin Luther is wrong, then are Free Conventions and free speech wrong, and not otherwise. As we decide the one, so must we dispose of the other. If the Protestant principle is a fallacy, then let us go back to Rome, and take our cue from her what we shall think, and what we shall believe and teach. Holding to the Protestant idea, to the doctrine of Jefferson, he has no right to prohibit the brother man from an honest utterance of his thought. He considers free love as the gospel of adultery; but even that is entitled to a decent statement and a patient hearing. He would hear it, if only for the purpose of being heard in turn; but whether listened to in reply or not, it has a right to speak for itself. No harm can result from freedom. He has no right to prohibit any man. We should promote all free investigation. When the spiritual idea, which is a growth of freedom, prevails, there will be no more free love. The race is monogamous. He would as soon think of a divorce between the right and left sides of his body as between himself and his conjugal companion. The man and wife are one angel. It is for Spiritualism to correct the mistakes which have arisen from a too limited observation and knowledge of facts upon this point.

Adjourned.

E. T. HALLOCK.

NEST OF THE TARANTULA SPIDER.—A very curious thing, indeed, is the nest of the Tarantula—the big, hairy and poisonous spider. He first bores a hole in the ground, about five or six inches deep, and big enough to admit his body in a resting position. He then plants it well with clay on the sides, so as to make it smooth and hard. He then makes a trap-door at the top, which he fastens with a hinge of silk and glue, and fixes so that it will open and shut at pleasure. The outside is just the color of the ground, and purposely made to look rough and unnoticeable. The Tarantula—when the microscope will show to be a most terrible looking monster, armed from head to foot: that no one should do him wrong—when he desires to enter his subterranean sphere in the kingdom of nature—when he wishes to go out with one

from the one only fountain of life, the Lord; that it flows in into angels, Spirits, and men on earth, both mediately and immediately into each, according to the state of reception, or of development. As all our thoughts are but the speech of Spirits with whom we are most intimately associated, what harm do these gentlemen suppose can come to us from a knowledge of this fact? Swedenborg, upon whom they so implicitly rely, teaches that it is so; and if it is so, how are we to be injured by a knowledge of it? If it be dangerous to converse with those through whom our affections and thoughts come to us, the danger must lie in the *quality* of those affections and thoughts, and not in the media through which they come, for they are just like ourselves. And when we are told that our thoughts do come to us in such a manner, shall we not seek some proof of the fact, or must we accept the *ipse dixit* of some one whom they say the Lord has enlightened on the subject, and be content with that? This may do for them, and suit the purposes they have in view; but let them know that it can never satisfy the genuine believer of such a doctrine; for every rational mind will insist that if Swedenborg was divinely protected from harm in receiving this knowledge and the practical demonstration of it through twenty-seven years of his earthly life, and he was commissioned to teach it to us, why, then, we shall also be protected, and shall receive equally satisfactory demonstrations. To teach the contrary is to stultify themselves, and invite the ridicule rather than the respect of their fellow-men.

But Swedenborg has not failed to tell us beforehand that the doctrines of the New Church would at first fall into the hands of those who are in *faith alone*, and that the New Church can not be fully inaugurated on earth while this is so, but that it will receive "a kind of nourishment until provision can be made for its reception among greater numbers." From the appearance of things at this day, one hundred years since the above announcement, we have many very valid reasons for believing it, and that the New Dispensation is to be ushered in through the instrumentality of Spirit-manifestations quite as much as through the teaching of new doctrine, because the one is necessary as a confirmation of the other. Furthermore, the fact that these manifestations are for the most part given to those who have no connection with the church, and who are therefore uncontaminated with the reason-palsying dogmas of *faith alone*, is in harmony with the scriptural history of the former dispensation. The first Christian dispensation was received by the Gentile nations who had not the Word, while the Jewish nation, who had the Word, rejected it; and they rejected it, because of their haughtiness and arrogance in thinking themselves superior to others in the sight of God, on account of their having the Word. The cases are parallel.

Yours in the truth,

J. W.

CONFERENCE PAPER ON EDUCATION.

The following is the paper upon the subject of education, read by Mr. David Bruce, at the Conference of the New York Spiritual Lyceum, and alluded to in the Conference report of last week.

The subject of education for the children of Spiritualists having been introduced here, the question to my mind naturally arises, What would be the best system for them to adopt, the freest from error, and by and through which the greatest amount of good would result in fitting them to fulfill their duties as intelligent, virtuous and useful citizens.

In early life I filled the office of President of a Society for the protection of Industry, and the promotion of a system of national Education, mainly got up through the influence of Francis Wright and Robert Dale Owen in this city. I distinctly recollect the zeal manifested by the working classes, more particularly the intelligent portion of them, to aid in the establishment of schools whereby their children would be put on a par with, and have the opportunity of acquiring an education equal to, their more fortunate neighbors. This reform, together with many others sought by the industrious classes at that period, (1828-29-30) could only be accomplished through the ballot-box, and unfortunately was frustrated by the admission of pretended friends to the movement, who, like wolves in sheep's clothing, sowed the seeds of discord, that terminated in our dissolution.

Preceding the above, there had been established at what was

beyond all precedent. The rudiments of a common education being acquired before entering this, the studies there pursued embraced all that is taught at college, except the dead languages, for which French was substituted.

I will enumerate the branches taught as far as my recollection serves me; Writing, Arithmetic, in which was included Mathematics, Algebra, all on a black-board by questions from the teacher, and answers by students. Objects were employed for illustration, such as square blocks of wood closely fitting, the teacher lecturing the students on their uses. Drawing and music and dancing were taught by a lady and the principal; French by a French teacher, Anatomy and Physiology by a physician, a human skeleton being present to lecture from; Geography, Natural History, Botany were taught in the following manner: the teachers choosing a fair day would take the scholars a short trip in the country, instructing them all the way as they went. They thus gained a practical knowledge of most of the above studies, together with Geology and Mineralogy.

I will here remark that this school was somewhat on the Military order, the pupils being all dressed in a gray uniform, with bell buttons, but otherwise strictly republican in organization, there being no punishment for faults, or departure from the rules, but what the pupils, after trial of the culprit, themselves inflicted, and was limited to a short imprisonment in a basement. I may add that so far as I could judge, from the satisfaction my sons expressed with the treatment, together with my own frequent visits to the establishment of which I was enamored, the greatest harmony prevailed. It could not be otherwise, for pleasure and instruction were so commingled through every department, that it appeared to me the pupils enjoyed an uninterrupted round of delight.

I can not omit to mention here the good effect resulting from banishing from the minds of the pupils the fears (often groundless) entertained by them of animals, reptiles and insects, perfectly harmless in every way, but which their previous erroneous education caused them to destroy when met with. This slavish fear and hate to such harmless objects entertained by the pupils, was through the instruction of their benevolently minded and enlightened teachers, changed into a love for every living thing, and not to wantonly destroy any of them, except where a knowledge was to be derived from such act to benefit others beside themselves.

To such an extent and absence from fear was this instruction carried, that my own sons, when they would come home on Saturday evening, have brought snakes in their bosom, toads and other reptiles in their pockets, all alive. These had been obtained on some of their scientific excursions, and designed for dissection for their instruction. Insects innumerable, of all descriptions, to form cabinets, were likewise obtained. But the most astonishing thing to me in all the branches taught at this school, was the proficiency acquired by the pupils in arithmetic and branches connected therewith. A column of figures the whole length of the black board would be added up and the result given in an incredible short time. The system of counting was by tens and fractions of tens, called the Pestalozzian plan of instruction, and pursued by Fellenberg, at Hofwyl, in Switzerland, where the sons of Robert Owen received their education. From a lecture given by the latter at the Hall of Science in this city, descriptive of the school at Hofwyl, I will here give some extracts:

"From all nations of Europe children were sent to Hofwyl, and at the time I resided there, there were about one hundred pupils, from 12 to 20 years of age, while want of accommodation only prevented an increase far beyond that number. It was a favorite idea of Fellenberg, suggested rather by reflection on the world as it is than by anticipation of what it ought to be, that to work an effectual reform, we should direct our attention to educate anew the two extremes of Society, the highest and the lowest in the scale of artificial rank, those who by their situations and circumstances might in future life influence the counsels and perhaps sway the destinies of their country, and those whom unjust carelessness of society leaves to penury because their parents might have been paupers, and to ignorance and vice because their parents might have been ignorant and vicious.

"In prosecution of this idea, Fellenberg established two distinct schools, one for the richer classes, and one to receive destitute orphans, or those whose parents could not provide for or educate them. These last he educated at his own expense. Their time was divided between the labors of the farm, and the lessons of the school. Of this school, from the account given, Fellenberg took especial care in the teacher he put over them who worked with, ate with, studied with and slept with them in the same dormitory. In this school the children remained

though he had among us Dukes and Princes, some of them related to crowned heads, and we had children of parents who could not afford to pay the usual sum for their education. But not in look, in word, or bearing was there apt to mark the slightest difference of rank. We had Swiss, Germans, Russians, French, Dutch, French, Italians, and English, but not one unkindly feeling, nor illiberal partiality ever arose on account of our birthplaces. We had Protestants, Catholics, members of the Greek Church, members of no Church at all, but never did I perceive the least shade of coldness or aversion that had its rise in religious difference. No one was ever addressed by his title, and strange as it may appear, it is not the less true, that I lived three months among them before I learned accidentally, who were the Princes and Nobles, and who the objects of Fellenberg's charity."

To make further extracts from this lecture might be deemed a trespass on your time. I will conclude all reference to it with the exception of stating that Fellenberg's school, like the one I first depicted, was strictly republican—I may say democratic—in organization. Their officers were elected by vote of themselves, and the system of instruction pursued was mainly without the aid of books. The description of the school I have given, in my opinion, is admirably suitable for the children of Spiritualists, particularly those children who have already mastered the rudimentary branches of education, inasmuch as their young minds would alone acquire useful truths, capable of demonstration as such, being freed from the jargon usually taught in ordinary schools, thereby lumbering their brains with useless matter that can serve no truly useful purpose to them in after life.

Furthermore, if desirable, such a school, if organized on the basis I have described, may be made self-sustaining by the labor of the pupils, as the Farmers' School at Hofwyl was said to be.

I can easily conceive how such a system of education may be successful and self supporting, even in cities, by attaching thereto various mechanical professions, and by a strict phrenological examination of the capacities of the scholars to master any particular trade, letting him or her adopt that pursuit to which preference is given. Nor would I limit them to learning only one trade; if after becoming proficient in one they intimate a desire to acquire a knowledge of more, give them the opportunity to do so.

I repudiate the idea of the necessity of a boy or girl spending seven years of their lives in acquiring a trade, when two or three may be acquired in the time. I have instanced in my own eldest sons the capacity of boys acquiring a perfect knowledge of several trades, and that knowledge has proved exceedingly useful to them in California, where they now are.

I have hastily penned these remarks, with the hope that they may prove useful, if only to induce some one more able, to pursue the subject, that a result may be obtained that may be beneficial to those who have children requiring instruction.

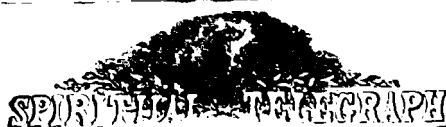
ON THE INVISIBLE AND SUPERNATURAL.—There is another moral and religious use of Life as manifested in its minutest forms. I shut up towards a more spiritual mode of thinking—towards faith in the invisible and supernatural. In respect to whatever lies beyond the cognizance of sense, we are prone now to skepticism, now to superstition. Let us descend by the aid of the microscope down one and another rank of organized beings, receding farther and farther from magnitudes visible to our organs or appreciable to our intellects—and at every step the partition wall between the material and immaterial seems to grow thinner. We are prepared for a transition to a world where matter is not, and spirit forms imperceptible to mortal sense, shall throng about us. Time was when all the countless multitudes of microscopic forms that now animate the waters, or float on every breeze, were to man as though they had no life. They were working for him in many ways—supplying food to the fish on which he fed—purifying as well as animating the water he drank, removing from the air he breathed the taint, perhaps of many a pestilence. Other forms there were, perchance, which penetrating to his lungs or viscera, became the sources of disease and death. Here, then, were innumerable ministers of good or ill about him wherever he went—ever busy for his weal or woe—of whom for ages he knew not, thought not: of whom he thinks but little now, because they do not press on his grosser senses. Should not this fact suggest to us how much like truth are the revelations of Scripture, in respect to the good and bad angels that are represented as abroad amongst men—those legions of spirits that are flying as God's ministers of mercy to his heirs of salvation, or as the devil's emissaries in the work of death to souls?

ENGLAND AND AMERICA IN 1813.—The following is from the London Times, of March 13th, 1813:

"The public will learn, with sentiments which we shall not presume to anticipate, that a third British frigate has struck to an American. This is an occurrence that calls for serious reflection—and the fact stated in our papers of yesterday that Lloyd's list contains notices of upwards of five hundred British vessels captured in seven months by the Americans. Five hundred merchantmen and three frigates! Alas, and three sloops of war!"

"Can the statement be true; and can the English people hear them unmoved? Any one who had predicted such a result of an American war this time last year, would have been treated as a madman or a traitor. He would have been told, if his opponents had condescended to argue with him, that long ere seven months had elapsed the American flag would be swept from the seas, the contemptible navy of the United States annihilated, and their maritime arsenals rendered a heap of ruins.

Yet down to this moment not a single American frigate has struck her flag. They imit us and laugh at our want of enterprise and vigor.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 10, 1858.

THE FREE CONVENTION.

OF FRIENDS OF HUMAN PROGRESS AT RUTLAND, VT.

This Convention has taken place, and the result is before the world, but it does not appear to be generally satisfactory. Indeed, there is nearly as much complaint by persons outside of it, as there were mutual complaints by those participating in it, which seem to have constituted its staple. There was little else than complaint of what *is*; and what should have been the great business of the Convention, viz: telling *what ought to be*, and *how to achieve it*, seems to have been forgotten. But it is not strange that the movers in this Convention should have taken pattern from political harangues, for it is, we believe, the first Convention that has been held professedly in behalf of *Freedom and Human Progress*; nevertheless, the avowed freedom and purpose of this endeavor should have taken it entirely out of the parallel of Conventions hitherto held.

A Convention for Freedom and Human Progress, and one for political or religious strife, should be regarded as quite different things. These latter only need for managers and speakers men more skilled in speaking and in tactics than humanity principles. We think this last Convention was damaged by a redundancy of these qualifications and a desire to bend public sentiment to sanction pride of opinion and personal delinquencies to the neglect of practical and humanitarian common sense and earnestness. Notwithstanding all this, we hold that people who were not there have no right to complain. Since it was a Free Convention, they should have been there to help make it what they conceived it ought to be.

We are informed that the whole proceedings of the Convention will be published in book form. Therefore we will at present publish only the resolutions which indicate the topics considered.

The Business Committee reported the following resolutions:

INDIVIDUALITY.

1. *Resolved*, That the authority of each individual soul is absolute and final in deciding all questions as to what is true or false in principle, or right or wrong in practice; therefore the individual, the church or the State that attempts to control the opinions or the practice of any man or woman, by authority or power outside of his or her own soul, is guilty of a flagrant wrong.

SLAVERY.

2. That slavery is a wrong which no power in the universe can make right; therefore, any law, constitution, court or government, any church, priest-hood, creed or Bible, any Christ or any God that by silence or otherwise, authorizes man to enslave man, merits the scorn and contempt of mankind.

SPIRITUALISM.

3. That the phenomena of what is called modern Spiritualism have abundantly demonstrated the fact that an intercourse between embodied and disembodied human Spirits is both possible and actual; that the conviction of the possibility and actuality of Spirit-intercourse is opposed to all despotism, impurity and sensualism, and conduces to the inauguration of the only authority consistent with the human soul as favorable to sound morality.

WAR AND THE DEATH PENITENT.

4. That it is always wrong and inexpedient for man to take the life of man; therefore capital punishment, war, and all preparations for war, are wrong, and inconsistent with the interests of individuals and society.

MARRIAGE.

5. That the only true and natural marriage is an exclusive conjugal love between one man and one woman, and that the only true home is the isolated home based upon this exclusive love.

MATERNITY.

6. That the sacred and important right of woman is to decide for herself how often and under what circumstances she shall assume the responsibility, and be subjected to the sufferings and the cares of maternity; and man can commit no greater crime against woman as wife and mother, against his child, against society, and against humanity, than to impose on her a maternity whose responsibility and sufferings she is not willing to accept and endure.

BIBLE.

7. That nothing is true or right, and nothing is false or wrong, because it is sanctioned or condemned by the Bible; therefore our Bible is powerless to prove any doctrine to be true or any practice to be right, and it should never be quoted for that purpose.

FREE TRADE.

8. That natural justice, individual and social morality, the peace and material wealth and prosperity, the nation's spirit of human brotherhood, demand that all international tariffs be immediately and forever abolished, and that the Governments in all their various departments be supported by direct taxation.

LAST RESOLUTION.

9. That the earth, like the air and light, belongs in common to the

children of men on it. Each human being is alike independent; each child, by virtue of his existence, has an inalienable right to so much of the earth's surface as is convenient, by proper culture, to his support and perfect development, and none has a right to any more; therefore all laws authorizing and sustaining private property in land for the purpose of speculation, and which prevent men and women from possessing any land without paying for it, are as unjust as would be any laws compelling them to pay for air or light, and ought to be at once and forever repealed.

SABBATH.

10. *Whereas*, The Jewish Sabbath is confessedly abolished by the Gospel dispensation, and *whereas* the same authority sets apart no other day to be similarly observed, therefore, *Resolved*, that all efforts of church and priests to enforce an observance of the Christian Sabbath, as of divine appointment, is a flagrant violation of individual right, and must be prosecuted in a dishonored disregard of the spirit and positive teaching of the New Testament.

11. *Whereas*, a social being depends on his fellow-men for the cultivation and development of his physical, mental and moral powers; and *whereas*, owing to the limitation and vicissitude of life, he can accomplish but little for his own or future generations, therefore, *Resolved*, that the duties of man belong to man, and the time, talent and means spent on and for any other purpose, are detrimental to human progress, and a robbery to the race.

12. That the moral law is the natural growth of a healthy condition of social life, and that a study of the nature of man and the relations he sustains to his fellow-man, can alone give him the knowledge of the laws to govern him rightly.

13. That no system or creed can be useful that does not lead to the removal of ignorance, poverty, vice and suffering, and promote freedom, intelligence and happiness.

14. *Whereas*, the character of man is formed for him by the combined powers of organization previous to birth, and influence after birth; therefore, *Resolved*, That it is the highest duty of society to investigate and remove the causes which have a tendency to form inferior or vicious characters.

15. That the time and devotion spent on religious services can confer no benefit on an Infatigable and Independent Power, and can therefore be no virtue.

WOMAN'S RIGHTS.

16. *Whereas*, The assumed superiority of man over woman has held her in submission, and entailed slavery and dependence on the sex, and consequently misery on the race, therefore, *Resolved*, That immediate steps should be taken to remove that error and its consequences, and place woman politically, industrially, educationally and socially, on a par of equality with man.

Mrs. Branch offered the following resolution:

Resolved, That the slavery and degradation of woman proceed from the institution of marriage; that by the marriage contract she loses control of her name, her person, her property, her labor, her affections, her children and her freedom.

Mr. Stephen S. Foster proposed to amend the marriage resolution, by proposing to insert after the word "woman," the phrase "based on principles of perfect and entire equality."

Mrs. Eliza W. Farnham introduced the following resolutions:

Resolved, That it behooves us, as persons professing free thought and righteous purpose toward the highest welfare of society as well as of individuals, to look frankly and courageously in their faces the monstrous evils which grow out of the wrong and wicked generation of human beings; and that merely to continue working, however zealously and tenderly, for the reform of such persons, after we have idly suffered this irreparable and greatest wrong to be done against them, were a weak and sinful waste of the powers to know and to do with which God has beneficently endowed us.

Resolved, therefore, That we will diligently search into all the means and conditions by which the good of our race may be thus primarily secured, and trusting that a wise and pure God has incorporated into his works no laws or elements which pure and earnest men and women may not only learn, but worthily and profitably teach, we will seek to unfold to both the knowledge and truth whereby they may be brought to act faithfully and wisely in the relation of parents as well before as after the birth of their offspring.

Resolved, That we regard the weight of this responsibility as resting upon woman, and believe that she can never fill the measure of her duty till she is inspired with a consciousness of her higher powers and corresponding rank in the scale of being; till she is freed from the oppression of unequal laws, the slavery of mental darkness, vanity and selfishness in which she has been trained, and is made truly free and wise, both as a woman and mother; and that for these ends, grand and unattainable as they may seem to many, we believe no miraculous interposition is necessary, and no impossible effort demanded on the part of those who may receive and teach the truth, but that here as elsewhere we shall find that our dear heavenly Father both before and with us, and has already more than half accomplished the great work in the susceptible, intuitive, spiritual nature which he has bestowed upon woman. Therefore,

Resolved, Finally, that the paramount claims upon the intelligent, progressive life of our age and country, is thus to instruct woman in the grandeur and dignity of her great natural office; to enlighten her, and through her instrumentality to make man sensible of the fearful consequences of her enslavement in it; to encourage and strengthen her to demand as her and her children's indefeasible right, that freedom and control of her person in the marriage relation which alone would make her to consult her nature, and its physical and spiritual capacities, to assume at any time the office of mother; and that, in the acknowledgment of the rank and freedom herein claimed for her, we see the only source of a spiritual, enduring and harmonious civilization as well as the hope of a nobler race than has ever yet occupied the earth; that we regard humanity at present as more the offspring of its father than of its mother, by reason of the fact that man has been the positive power on all the plains of life which we have yet passed, and we can only look for its essential advancement above the intellectual and material refinement which so far is the possession of the masculine, by the embodiment in it of the intuitive life, harmony, tenderness, fortitude, integrity, purity and love, which are the characteristic elements of the feminine.

Mr. Tiffany moved to amend the Free-Trade resolution, by striking out after the word resolved, and inserting:

"That reforms looking to the moral elevation of individuals or of society, to be successful, must have their basis in religion."

Mr. A. J. Davis introduced, and spoke to, the following resolutions:

Whereas, The historical fact is undeniable that novel signs and mysterious manifestations have been intimately associated with the Incen-

tion and subsequent inauguration of every moral dispensation; therefore,

Resolved, That we hospitably welcome all the well-ascertained phenomena of so called modern Spiritualism, and cordially commend them to the candid and careful investigation of truth-loving and intelligent persons; furthermore,

Resolved, That while publicly avowing our unqualified confidence in such well-ascertained phenomena, as being both timely indications of a new era, and evidence of a higher existence, we at the same time proclaim them (the facts of Spiritualism) as neither supernatural nor miraculous, but as beautiful operations and legitimate developments of man's spiritual constitution.

We have, we think, quite too many laws. Our people are so hampered with them in every direction, that scarcely no sphere of action is left that is not determined by law, and the result is, people have got in the habit of inquiring, what is the law? instead of What is right? in everything they say or do. The rights and duties of men are buried in law, and the popular idea of a virtuous man or woman is one who manages, by shiftings and compromises, to get along without being stopped by visitations of the law. Laws made to protect individual rights, are not burdensome to the righteous man; that is, he lives above law, and does nothing wrong to render himself amenable to law. Laws to prevent aggressions on the neighbor's rights are necessary, we think, until people only sow the lawlessness which has resulted from a superabundance of law, and not only learned what individual rights are, but that the protection of them in one's self, consists in respecting them in others—in a word, until the knowledge of individual rights, duties, and love to the neighbor, are more generally developed.

The first resolution reported by the committee seems to abrogate all law, which to us seems rash and unwise. We should, however, like to try the experiment for fifty or a hundred years, of abolishing all laws that *now are*, and adopting a few laws simply to prevent aggressions on individual rights. Under this régime we think humanity would in time outgrow even the necessity of these!

The subjects of "Marriage," "Maternity," and "Woman's Rights," occupied a large share of the time and thought of the Convention; and so far as we have been able to gather them, from the fragmentary reports of speeches, there seems to have been no higher idea of individual rights than the popular, reckless one, which consists in the individual right to jeopardize and violate the rights of everybody else. Hence it was maintained that the marriage contract could properly be abrogated by one of the parties to it at any time, and that woman should have the right to choose when and with whom she should assume maternal relations. The relations which eternally subsist between the father and his offspring, and the rights and interests of humanity and the child (even during gestation and afterward), were as entirely abrogated in sentiment by some of the speakers, as they possibly could be in the most reckless outbursts of passion.

Moral sentiments and laws, proper for the guide of humanity, are not likely to be evolved from such abnormal states in which *one* department of nature seeks to subjugate others. Proper humanitarian laws can be evolved only from persons in normal states, in which *all* the functions of humanity are relatively active—states in which the whole compass of man, with all his needs, can be duly and soberly considered, "without let or hindrance" by personal ambition or moral sting. If it is difficult to find such states in individuals, they may in a proximate degree be acquired, perhaps, through combinations of earnest persons who collectively would form the nucleus of humanitarian growth.

Notwithstanding we are somewhat disappointed with the results of the Convention, we think it will be overruled for good. It has done two great things: First, it has established a free platform, with the fact that men and women are becoming tolerant to the extent that they can listen respectfully and patiently to the earnest thoughts of a brother or sister, however crude; and secondly, it has stirred up thought on several important subjects. The harvest will undoubtedly be gathered in the future. We reserve further comments to a future occasion.

Remains of President Monroe.

The remains of President James Monroe, who died July 4, 1831, had from time until Friday the 2d inst., been slumbering in an unpretending tomb in the cemetery in Second-street, this city, distinguished from the resting-place of the most humble plebeian only by an inscription of the illustrious name upon the marble slab which marked the spot. On that day they were exhumed preparatory to their being conveyed to Virginia, the native State of Mr. Monroe, to be finally interred at Richmond, with suitable monumental honors. Their removal was the occasion of a military and civic display as an appropriate public testimonial of respect to the honored dead. At 4 o'clock p. m., the bells throughout the city began to toll, and the procession formed in front of the Church of the Assumption where the remains had been

the hearse, and marched down Broadway. The hearse was drawn by six horses, was attended by thirty pall-bearers, and was preceded and followed by military companies, by about sixty carriages containing members of the Common Council and other citizens, and by about one hundred Virginians on foot. Minute guns were fired while they were passing down Broadway. The procession entered the Park, and after the coffin had been quietly deposited in the City Hall, the companies dispersed. On Saturday afternoon the remains were placed on board the steamer *Jamestown*, to be conveyed to Richmond.

LITERARY NOTICE.

"Science of Common Things."

This is the title of a work written by David A. Wells, A. M., and published by Ivison & Phinney, 321 Broadway, New York.

If this and similar books on other branches of science were intelligently taught in our schools and colleges, we would soon have more observing boys and girls. This little volume is felicitous in its illustrations, and simple in its way of relating the various discoveries with their attending circumstances.

A superficial reader glanced at this work, and came to the conclusion that it is common-place; forgetting that the fall of an apple suggested the universal law of gravitation; that the flying of a kite was the origin of the telegraph and lightning-rod; that the motions of the cover of a boiling kettle led to the discovery of the steam-engine; and that the catching of lights and shadows in the lens of a camera obscura led to the weeping mother the image of her child on his way to heaven. Of old, a voice said to Peter: "What God hath cleaved, call not thou common." We may, with equal propriety, say to our would-be critics, who turn up their nose at everything useful: What God hath created, call ye not common-place. Hence let our children be trained early in life to observe Nature's noiseless force, and the Newtons, Franklins, Worcesters and Daguerres will soon be more numerous than the *Ledger* and novel readers.

Such books as this do credit to their publishers, whom they show, not only as progressive and sagacious men, but as social benefactors.

J. A. WEISSE, M. D.

THE "WORD OF GOD."

To those whose minds are not preoccupied by naturalistic prejudices upon the subject which will be understood to be designated by the above title, the following is submitted as being calculated at least to aid the reasoning faculties to an apprehension of a doctrine which, if true, is certainly of the first importance to every immortal soul.

The term translated *Word* in the biblical phrase "the Word of God," is in the original Greek, *Logos*, and the corresponding word in the Hebrew is *Debar*. This term *Logos* with its Hebrew synonym, has been variously defined as a spoken or written expression; a speech, sermon, or discourse; reason; wisdom; science; the reason, ground or cause existing for a thing; the account or reckoning given, or that may be given, of a thing, &c. Those who can mentally combine these various definitions into one composite definition, embracing at once all that is expressed in each and all of them, will approximate more nearly to the essential meaning of the word than he can by any isolated and partial definitives; and yet I apprehend that the full depths of the meaning of this singular and mysterious word must be sought out by a farther and more interior process, as an exemplification of which I submit the following:

We will take the term "Word" or "Logos," then, in its most obvious and commonly understood external import, which is simply a speech, utterance, or vocal or written expression; and thence let us inquire what is the more interior, spiritual and essential import of that vocal sound and arrangement of letters. We say that when we intelligently speak a word we convey a meaning; then the word we speak is externally the mere form, continent and vehicle of the meaning we convey, is it not? And is not the meaning itself the interior and spiritual part or degree of the word that is spoken? But if a word in its interior or spiritual degree is simply a meaning, then a meaning transferred from one mind to another, is to the spirit a word, whether it is clothed with any external form of representation or not, and is so indeed, in a far more vital sense than any external sound or form of letters considered merely in the abstract.

But there is something still more internal than this in a word, and that is the very thing itself which is meant, and which is merely clothed, represented and conveyed in the external vehicle

minds; but if so, let each one carefully watch the process which goes on within himself when he speaks, and he will find an illustration. He will find that before he can utter any intelligent vocal sounds, he must have a preëxistent meaning in his mind, to convey; and before he can mean what is intended to be expressed, he must have in his mind that which is the very communicable essence and subject of the meaning—the very thing itself that is meant. This is the third and inmost degree in the nature of a word, which may be called the *æsterial* degree, while the two other degrees may be called, respectively, the *spiritual* and the *natural*.

Let us employ some farther illustration: It may even be said that many of the lower animals have speech, and therefore use words adapted to their own peculiar affectional and mental uses. The words which they use do not partake of the arbitrary artificiality of those now conventionally employed by men, but are natural spontaneities growing out of the unperverted instincts, and therefore may be regarded as true indices of their own interiors, and as such they are always instinctively understood by the animals of like nature to which they are addressed. Thus, for example, when the chick is but a few hours old, it will infallibly understand a peculiar cry uttered by its mother, heard now for the first time, as a call to its food. Its mother, then, seeing a hawk sailing in the air, utters another and a different cry, which the chick will infallibly understand as a warning of the approach of danger, and will accordingly make haste to hide itself in the grass until the danger is over.

Now of course this chick was not taught by its mother the meaning of these sounds, but a sense of their meaning is inwoven with its very nature, even as an instinct to utter those sounds for the purpose is inwoven with the nature of the hen. These sounds, therefore, being thus instinctively apprehended by the chick, may be regarded as a form of the very essential sense itself, of the presence of food or of danger, in a condition of transmission from the subject to the object. In other words, the sounds (words) themselves are, in their very nature, the sense of food or of danger in communicative action, and a like nature on which they act must necessarily receive them for what they are, and be moved by them accordingly.

Now in the infancy of our race, all men were in the life of their instincts, or what, applying to man and not to animals, we would rather call *intuitions*. In this simple and unperverted condition of the human soul, vocal sounds would instinctively be used by them, as by the animals, in transferring their emotions and thoughts from one to the other; and we may suppose that the sound that was in its nature adapted to convey any particular emotion or thought was as spontaneously and naturally employed for that purpose as the hen adopts the peculiar sounds whereby she would communicate with her chick; and those to whom such sounds were addressed would as naturally and intuitively receive the sense of them as the chick understands the voice of its mother.

All vocal sounds are properly *vowel* sounds, and are the natural audible outpourings of the different affections or emotions of which the soul is susceptible. Consonants are, properly speaking, not sounds of themselves, but are the particular inclusions, conclusions, cuttings-off and shapings of the vowel sounds, so that different ones may be articulated, measured, shaped, and sounded in associated groups and series, and yet kept perfectly distinct; and this, indeed, the word *consonant*, (sounding together) almost fully implies. And so vowel sounds relate to affections, and consonants, expressing the forms, modifications and articulations or *joinings* of those affections in apprehensible communication, relate to *intelligence*. And thus whole congregations of vocal sounds and their consonant modifications, may be considered as expressing, and hence interiorly containing within themselves the Love and Wisdom of the whole man, and thus as inmost being the whole man.*

As every distinct vocal sound, even taken alone, has within itself an essential sense, which is its *soul*, so the primitive and instinctive language of mankind was *monosyllabic*—a fact which philological researches extensively confirm. And here we see reason for the fact that in primitive languages all names—the names of persons particularly—were *significant*. They had no arbitrary names as we have, but the name of each person was intended, so far as possible, to express precisely what he was as to his essential being. And so of the names of cities, nations,

countries, rivers, geographical localities, &c.* And this also explains one of the most reliable statements we have received from the spiritual world, which is that there the name of a person, whether spoken or written, expresses the very essential quality of the person himself, or indeed expresses that person's very being, and is intuitively understood by all as expressing such, whether it has been explained to them or not.

Not only was primitive language monosyllabic in the sense of each sound or syllable containing a perfect sense within itself, but it is well known that all the most ancient books and scrolls were written without any divisions of syllables into words and sentences according to our modern custom; but each book was but a succession of unparted letters, from beginning to end, so that each book might be said to be one continuous Word. If that Word was written by a man without the interposition of a higher agency, then, if it contained and bodied forth the Love and Wisdom of that man (which are his essential being) it might be said that it was in the beginning with that man, and was that man.

The Bible is, in this sense, called *THE WORD*. If it is the Word of God—a bodying forth of the Love and Wisdom of God, which are his essential personality, then the Divine Love and Wisdom constitute its soul, and in its inmost essence it is the invisible, eternal and infinite God himself in the form and act of creative, generative and regenerative outflowing into the finites of his moral universe.

Now let it be observed that Love and Wisdom are essentially and necessarily *personal*. We do not mean personal in any anatomical sense on the material plane, or in the sense of any organism related to cosmical space, but personal in the sense of consciousness, and the volitional and other functional operations of a Spirit. But if that divine Love and Wisdom which constitutes the interiors of the written Word came in numerous instances, (in veiled and adapted forms, of course) to the ancient prophets, taking possession of their organs, suspending the normal functions of their own minds, and giving precepts, commands and instructions to the world, is there anything intrinsically unreasonable in supposing that the same essential Love and Wisdom, Word or *Logos*, which is God, could germinally and yet integrally take possession of the very *primates* of a human organism, and from an incipient vital center established in an ovum in the womb of a virgin, proceed to construct for himself a human body in which the fullness of his integral Godhead might dwell on the plane, and in the degree, of the human, and thus bring the elements of a reconstructive and regenerative Divinity into our lost and ruined race, which had morally sunk far beneath any preëxistent sphere of direct divine contact?

And now, in the light of all the foregoing observations, let us read from the beginning of John's Gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth."—John i. 1-14.

If we turn to the Revelation of St. John, xix. 13, we will find that Jesus Christ is there also, in his ascended or glorified state, presented as the "Word of God." The revelator, in ecstatic vision, saw him leading forth the armies of heaven, on white horses, "and he was clothed in a vesture dipped in blood, and his name is called the Word of God." The serious and candid student of the New Testament needs not to be told that, as the Word, Logos, (Wisdom and Love) "which was in the beginning with God, and was God," is, in the first chapter of John's Gospel, represented as the Maker of all things "that were made," so Jesus Christ, who is spoken of as the same Word or Logos finally becoming flesh and dwelling among men, is every where represented as the initiator of a new "beginning"—the beginning of a re-creative or regenerative process on the moral plane, and on which, without him, nothing can be made that is made.

As I am not a professional proselytizer, I will not urge the truth of the foregoing views upon the unwilling mind of any one; but if what has been thus briefly and imperfectly written on a theme which is *inexhaustible*, should be instrumental in aiding any mind to the conviction of a truth which I regard as the most vitally and practically important of all truths, I shall feel abundantly rewarded.

* A hint here on the subject of psychometry, or measuring a man's soul by the natural influence of his writing.

* See Cruden's list of scripture names, with definitions, at the end of his Concordance.

"EVIL SPIRITS."

ROBERT N. Y., June 21, 1858.

MYSTIC PASTORAL:

I was much amused, if not instructed, this morning, by reading in the TELEGRAPH an extract from the lamentations of our brother, Joel T., upon the subject of "Evil Spirits." I will say instructed, because I believe we may learn by observing the various phenomena which are presented to us, either in the world of mind or matter, by Spirits embodied or disembodied.

There are many truths we may learn by communing with disembodied Spirits who are not so far developed in wisdom and harmony as ourselves, and the same may be said of those who are yet in the physical form. We may learn by communing with such intelligences that each identity reflects truth brightly and harmoniously, or obscurely and discordantly, according to their various interior conditions. "A man can only see that which is within the sphere of his own vision." But we consider it evidence of superior unfoldment of the vision only when we are able to see and comprehend more of beauty and truth in the works of our Creator than has been before perceived. The vision of our orthodox friends has been developed so that they see farther in the direction of the "bottomless pit" than ourselves. They are enabled to see with their perverted vision *evil* where we see nothing but *good* when true relations are observed. With their vision they are enabled to see myriads of devils or evil Spirits of their wicked neighbors, though they never discover among them any of their immediate friends or relations. And although our orthodox neighbors see so much farther in the direction of the lower spheres, we do not consider it evidence that they are *more advanced* in wisdom, love and truth, than ourselves, but rather that their vision is either perverted, or that what they really think they see is but the reflection of their interior condition.

It appears that some peculiarly-organized Spiritualists see many devils or "evil Spirits" which have existence only in their imagination. They can not give you a "test" that they see them; and such minds generally need less evidence to satisfy them that an evil Spirit is present than it would require to convince us that any disembodied one was near. I have seen those who are now prominent in the spiritual movement attempt to expel what they conceived to be "evil Spirits" from mediums, when I was well satisfied that if they had succeeded in expelling the Spirit which produced the manifestation, the medium would have experienced physical death. The belief in "evil Spirits" entertained by many is founded upon just such evidence—evidence which would never convince us of a spiritual existence. All the inconsistencies and absurdities of mediums is charged by some to "evil Spirits."

Now let us look around in our material sphere, and see how difficult it is to decide who of us are or are not "evil Spirits." Some are more, and some less developed. Ask the mother if her undeveloped child is an "evil Spirit," and she will admit many shortcomings, yet refer you to many good and redeeming qualities also.

Who are these "evil" ones? Are they the ancestors or descendants of those who so loudly denounce them because they are evil? If they are, does it not look more charitable for these wondrously-developed and extremely good reformers to converse with their poor unfortunate "evil" grandparent or child, who has departed from the path of wisdom, and try to elevate them if they are below their earth-friends? Suppose all communication between the good and evil of this or the Spirit-world should cease, how are the low to be elevated, the ignorant to be enlightened, the undeveloped to be developed? As well might Christ have said to sinners, "Go and learn wisdom's ways; become like myself good and pure, and then I will converse with you."

Does Brother T. really speak from experience in regard to the "evil" ones? If so, he must have spent much of his time while investigating among low or evil mediums, or else had something within his own nature which attracted "evil Spirits;" for the philosophy teaches us that like attracts like, and that "evil Spirits" are never attracted to good and pure persons, unless in the case of some near relative. If the fault of their attraction was in the mediums, and it is *wrong* to commune with any but *good* Spirits, he should have given their names, that other good investigators might avoid contact with them.

It is strange that many of the best intellects engaged in the cause, when exercised upon certain points, exhibit great weakness; and I would suggest to those who spend so much of

their time in brooding over evils "felt and feared," that they make an effort to produce something *original*, and something calculated to direct our thoughts to a *higher* condition of life, for our minds were exercised sufficiently upon the subject of *devils and hells* ere we throw off the shackles of sectarian bondage. "There is *none* good; no, not one."—*Bible*.

Yours for truth,

M. V. BLY.

PHYSIOLOGICAL THEORY OF A SPIRIT.

Our correspondent "K." of Philadelphia, forwards us the following communication, dictated by a Spirit:

The blood within a human being is not propelled but attracted along the arteries and capillaries to the veins, and through them to the heart, and thence to the lungs, and back again to the heart, and again mingling with its new supply from the lacteals, it is attracted through the system.

The laws of hydrostatics teach that fluids when repelled, reach such points as the power of the agent is capable of throwing them to. When that is accomplished, and the power withdrawn, the fluids will return to the level from which they were carried. But do these laws hold good to explain the circulation of the blood? For this theory is accepted as a known law governing the human system. We know the blood pulsates in the arteries, and hence conclude that its motion is caused by a propelling force at its fountain head, and the valves of the heart and veins all indicate that such is the case; but if we try this assumption by the law of hydrostatics, we may find it will not hold good, because the apertures and longitudinal canals of the capillaries are of such a nature as not to admit of a stream being forced through them. Hence the veins could not in this way receive their supply. However we may argue the assumption from all the indications of propulsion by force as indicated by pulsation, and by the form and location of the valves, yet the fact that there are no distinguishable canals between the arteries and veins, must cause us to reject the theory of a heart-propelling power.

Let us assume that the heart is a reservoir, and that the blood capsules are positive or creating globules, ever being attracted by the nervous fluid or magnetic motor of the brain along the arterial canals, in order that they may deposit their constituents necessary to life and growth, through all the system; and that the valves of the heart are necessary appendages in order that the blood should not be acted on by a reflex suction of the heart (which the laws of hydrostatics teach would take place); and that when the globules have thus deposited their matters, they are taken up by the absorbents and become negative or destructive, which causes the same nervous fluid or motor of the brain, to repel them until they reach the heart, which in turn repels them, until they enter the lungs, where, becoming arterialized or made positive by the electro-magnetism of the atmosphere, they are attracted to the heart again, through the arteries as before.

Hence we see why the valves are placed in the ascending veins of the extremities—because, were they not so fixed, the before stated laws of hydrostatics would war against the repelling power of the nervous or magnetic fluid contained in the accompanying nerves, and cause extravasation of the blood, and consequent inflammation. In fact, this very condition is attendant on a disordered state of the nervous system, which has not a sufficient repelling power to act successfully on the negative globules, while at the same time the arterial globules are overcharged with fibrous matters, which render them more positive, and hence they are attracted rapidly along the arteries, producing what is called fever.

In whatever part of the system the nerves are most debilitated, there inflammation will take place, because the nerves having but little repelling power, are unable to drive the destructive globules from such vicinity; but if there is a general debility of the nervous system, then are indicated all the different phases of what is called continued fever, such as typhus, typhoid, and nervous fever, and though not classed with these, purpural fever.

Now here are two theories for the circulation of the blood—one that it is propelled, etc., the other that the blood globules are attracted in the arteries, and repelled in the veins. Which is correct?

MAN WITH LUNGEON IN POISON.—It is stated that there are 600,000,000 of human beings who use tobacco, and that the world produces annually 1,480,000,000 lbs. of this fascinating and poisonous weed. Opium makes number about 107,000,000. Indian hemp rates about 160,000,000. Butter-nut eaters, 100,000,000. Cocoa eaters, 10,000,000. The value of these articles consumed, to say nothing of coffee or tea, is computed at \$30,000,000, per annum. Suppose we add strong drink, what a frightful aggregate of expense we would show. Hard times would cease, if man would cease to poison himself.

TESTS IN NEWARK.

NEWARK, N. J., June 28, 1858.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

In reading over your paper of 26th inst., I came across a paragraph requesting some test facts from your friends. I take this opportunity of sending you two, and if worthy of a place in your paper, you are at liberty to use them.

The medium through whom the first came, is a German girl, who is living with us, and who was influenced only two or three times previously. She and my family were one evening sitting around a table in the basement of our house, when she was taken possession of by the spirit of my wife's brother, who left the form about thirty years since. After he left, my sister, of whom you have heard (she is known in the Spirit-land as the "White Rose"), made herself known through the medium by writing her earthly name, and being recognized by me, I obtained considerable information, which I knew the medium knew nothing about in her natural state. After a few questions of minor importance, I asked her if there was any one else whom she wished to see. She turned to a cradle that stood a little to one side of her, and looking into it, appeared much dissatisfied.

The medium then arose and went up two flight* of stairs in the dark (her eyes being closed all the time), to a bed-room, where my young babes were sleeping, and kneeling down, appeared to bless them. My wife, who had followed her up, asked her which was her (the Spirit's) namesake, and she answered correctly.

Rising from there, she went to another bed, where my other two children were sleeping, and stooping over, kissed them both, after which she went down stairs to where she started from. After a few more questions were asked and answered correctly, she bade me good night, and the Spirit left us. After the medium came too, we asked her whether she knew what had transpired, and she answered us also knew nothing more than that she had seen a beautiful bright light.

The other test was manifested through one Mrs. Hughes—one of our best mediums. The medium stated that she saw a tall, thin man, who wore spectacles. She said he knew me slightly; he had been dead four years. I asked him for his name. He said he would give it before he left. He also told where he used to go to church, who was his pastor, where he was buried—also, that his pastor had left the form about two months before, and answered numerous other questions, which were all correct, and of which the medium knew nothing in her natural state. His name was S. G. Crowell, who died four years ago last May.

Many persons will say—"Well, you were thinking of such an one, or thinking so and so, and through the mesmeric power your thoughts were transferred to the medium, and she spoke them out. In this case at least, it was not so, for I had forgotten all about him, and was wishing for a communication from others; but, as it generally happens, if you wish for some particular Spirit, you get another.

It is but a short time since I have investigated this *old phenomenon*—for I believe it to be almost as old as the world—and I can now say that communications such as we hear, see and read of, are from our Spirit friends. Yours respectfully, JOHN M. MATHEW.

A SOUTH SIDE VIEW.

MR. EDITOR—I do not pretend to be a medium, but I pretend to have common sense, and have learned to reflect somewhat and sincerely on man's origin and final destiny from what is commonly and vulgarly called Spiritualism. I have read most attentively, and with great interest, the SPIRITUAL TELEGRAPH and other papers published on Spiritualism. Much that is contained in them, I approve, and the thoughts suggested to those who read such papers can not but be a help to enlighten and free the soul from educational bigotry and the sectarianism of falsely-directed minds.

There is one thing that impresses me as erroneous among Spiritualists. They are, and of necessity must be, philanthropists; but there is such a thing as an honest heart or soul, or an aspiration which is an outgrowing of the soul or heart, or whatever it may be, that may take a wrong direction, but ultimately will be directed right. This I write, because I notice that generally all spiritual publications fall into the worn-out truck of denouncing American negro slavery, or, in other words, the system of working negro or black operatives as is done in the Southern States of this great Republic. According to spiritual philosophy or religion, or whatever it may be called, the earth-sphere is the hot-bed of heaven's angels, and of the spiritual worlds, or condition out of our present form. Query, if there are different degrees of progressed Spirits in the Spirit-world, does not the same thing as a principle appertain to our sphere? Is the whole African race equal to the white race? Are not the four million American slaves, as descendants of Africans, more improved and better off than they would be if in their own country? Is not the superior spiritual influence of the white race to them, *pari naturi*, a benefit celestial? Is not the ignorance of our northern population as regards the black operatives of our Southern States and their self-righteousness in their ignorant condemnation of the same somewhat like the ignorant self-righteousness of the Father of the Sun, or, in other words, the *Celestial Chinese*, in respect to us the outside barbarians?

WHO WERE THEY.—In almost every mining locality in this region of country, a peculiar kind of household implement has been found, resembling a mortar in shape, and made of a peculiar kind of granite rock.—They are usually found on what is known to miners as the bed-rock, and in some instances many hundreds of feet below the surface. There are no such implements used by the present natives of the country. They have evidently been made and used by a people who are now extinct, and who must have inhabited California long prior to the volcanic convulsions which deposited the gold upon the bed-rock of our hills. Who were they?—[Placerville Argus.]

THE MOVING MENTAL WORLD—THE NEWS.

MORMON ITEM.—At the commencement of June, only one hundred families were left in Salt Lake City; but about two thousand Mormons were encamped in the city and neighborhood and are under arms. Most of the houses in Salt Lake City have been dismantled, the locks taken from the doors, & a glass from the windows, &c. but the gardens adjoining Young's seraglio, are still cultivated with as great care as ever, the trees pruned, the borders clipped, and the flower beds weeded. Many things which the Mormons would naturally have removed, had they more than a permanent desertion of the city, are still in cellars or buried under door steps. The organ which stood in the Tabernacle is cached in the grounds adjoining the new Temple. The northern settlements have all been abandoned, and some of them destroyed.

Gov. Cumming testifies to having observed a wagon on the road from Salt Lake City to Provo, which was drawn by pigs, harnessed to the tongue, by an ingenious combination of straps and cords. In it was a fat man, who excited his team even to a trot by the aid of a black snake whip. The condition of the clothing of those people gives evidence of the truth of the deficiency of all kinds of cottons and woollens in the Territory.

THE SLAVE QUESTION IN ENGLAND.—The London Times, in an article on the remarks in Parliament, on the visit and search question, says: "We look upon this dispute as at an end; but the graver question still remains, whether the traditional policy of this country with regard to the slave-trade is to be continued. We can not conceal from ourselves the fact that there is a large section of the British community which regards as their fathers' debt before them—the inhuman traffic in the bodies of our fellow creatures, with amiable better and disgust. Lord Palmerston, who, through a long political career, has ever been consistent to this one object, still relies upon force. As we are about to withdraw our squadron from the Cuban waters, he trusts that the British Government will urge upon that of the United States to send American cruisers to Cuba. We have hitherto acted in obedience to a fiery indignation, not upon a well-matured opinion. We have been actuated rather by sentiment than by reason. The irresistible inference from the result of efforts continued for forty years at least, with unabated energy, is, that coercion will not suppress the Slave Trade. Are we to persevere for ever in a course thus doomed?"

The people of St. Louis are deliberating on the feasibility of making a new outlet to the Missouri River, nearly opposite Alton, in order to change the direction of the current, which now sets in so strongly against the lowlands in Illinois, known as the American Bottom, and there is danger that St. Louis will be left some nine or ten miles inland.

NEW SWEDENBORGIAN CHURCH.—The corner stone of a new Swedenborgian church was laid in Thirty-fifth street, near Fourth avenue, on Wednesday morning of last week, exercises commencing at 8 o'clock. Nearly a hundred ladies and many gentlemen were seated and standing within the foundation walls; a little platform toward the southeast corner of the church, upheld the Revs. B. F. Barrett of Newark, W. B. Hayden of Portland, and Samuel Beswick, temporary Pastor of the Society. A psalm was chanted by the congregation, and Mr. Hayden read the 5th chapter of the First Book of Kings in relation to the building of the temple at Jerusalem and recited the Lord's prayer. Mr. Barrett then delivered an appropriate address, and the ceremonies were then concluded by laying the corner stone with symbolic formalities, according to the science of correspondence taught by Swedenborg. The church is to be built in the Gothic style, of brick and brown stone, 75 feet in front and 50 feet deep. It will cost from twelve to fifteen thousand dollars, and is expected to be completed by the first of May next. There will be a garden between it and the street.

FROM KANSAS.—A dispatch from Leavenworth, dated 28th ult., by the United States Express to Boonville, says: "A well grounded report is in circulation to the effect that Governor Denver intends visiting the gubernatorial chair soon after the election in August. The reasons which have prompted his Excellency to determine on such a course are not stated."

THE CONNECTICUT EARTHQUAKE.—The New Haven Palladium of June 30, says: "Our city and vicinity, at a few minutes before 11 o'clock last night, was visited by an earthquake, whose noise and jar were generally observed, and in some instances with a little alarm. Crockery and windows rattled, and many supposed the noise was that of heavy thunder, yet the sky was entirely free from clouds. Others at once pronounced the jar to have been occasioned by an earthquake, and expected a second shock; but we do not hear at this time that second shock was observed in any place, thus North or Illinois. We hear that in Woodbridge the shock was very sensibly felt. It was also noticed in Waterbury, and probably many other places in the State. The course of the earthquake seemed to be from the south or south-east, toward the north or northwest, yet there may be a mistake in this. We understand that there is no record of more than two other earthquakes in this vicinity within a hundred years."

THE LARGEST AUCTION SALE OF LANDS EVER MADE—in this or perhaps any country, commences in Michigan on the 29th of July. They are technically denominated "swamp lands," but three fourths of them are probably equal to the average of the State. They will be sold in parcels from 40 to 1,000 or more acres, at prices ranging from 5 to 50 cents an acre.

SEKAN EFFENDI, an officer of Said Pacha, the Viceroy of Egypt was in Providence, on the 29th ult., visiting the mechanical establishments of that city.

AN INCIDENT ON THE MISSISSIPPI FLOOD.—A gentleman from Bolivar, Tenn., last week saw a nondescript sort of an article floating down the Mississippi, near his plantation; it resembled a miniature of Noah's ark, with the hull knocked off. Curiosity led him to board it, when he was astonished to find himself in the store of a friend residing fifty miles up the river. The contents were not greatly injured. He tied the store to the shore and started to let the friend know where he might find the place of business.

CATTLE KILLED BY THE HEAT.—The Hartford (Conn.) Times of Saturday evening says: "Friday and Saturday, June 25 and 26, have been the hottest days known in any month of June, in this vicinity for many years. Three valuable working cattle, belonging to Col. Colt, and employed in the work now going on for the improvement of the South Meadows, were killed yesterday by the heat of the weather. They had not been worked hard, having drawn only half loads, and were taken off at 11 o'clock in the forenoon, with all the other cattle work in the neighborhood, when outdoor work was suspended in consequence of the heat. Some of the cattle were put in the stable, and others were turned into the field. In the afternoon to see which had been in the stable melted down, and two of the number which were out of doors also sank the same day. The mercury when exposed to the sun yesterday, reached 125 degrees."

A few days since a little child in Hartford city commenced crying without any apparent cause, and kept it up all day until late in the evening when its cries were succeeded by screams. The parents of the child looked into its mouth and discovered near its throat, a needle sticking into its tongue, in such a position that it was evident it had come from the stomach. The mother then remembered that a day or two before she had given her work-brother containing a needle box to the children to play with. An examination revealed that the needles were all gone. An emetic was given the child, and several were vomited from the stomach, which may or may not be all. At any rate the child is better.

FIVE HUNDRED DOLLAR DAMAGES FOR REPEATING A COLORED MAN'S VOICE.—The Cincinnati Gazette says: "A suit which has heretofore excited a little interest has just been decided in Warren County. At the election for State officers, on the 11th of October, 1856, a colored man named Jesse Beckley, whose few shades darker than his father, offered his vote at the Fourth Ward polls, and it was refused by the Judge, Rufus K. Paine. Wm. H. Glass and Michael Cleary, upon the ground that he was not a citizen of the United States," according to the meaning of the act of congress. Beckley had taken several friends with him as witnesses to the tender of his vote, and its refusal by the Judges, for the purpose of testing the question in the Courts, in case he was not permitted to vote. Upon the same day, after his ballot had been rejected, he commenced suit against the Election Judges, laying his damages at \$1,000. The City assumed the responsibility of the defense, and instructed the City Solicitor to contest the claim. The case was tried three times in the Courts of this city, and in each instance the jury failed to agree. Upon a motion by Beckley's counsel, that venue was changed to Warren County, and the case came up for trial on Monday morning last. The City was represented by Judge Hart and Mr. Probasco, and the plaintiff by Messrs. Gishell and Chambers. The case occupied the attention of the Court for nearly two days, when the jury returned a verdict for the plaintiff of \$500. A new trial was granted by the Court."

A CURIOUS GROWTH.—The Adrian (Mich.) Watchman says a curious instance of vegetable growth was exhibited a few days ago in that city on the highway, with which a broken and latered log was dressed. In the morning, when the attendant came to examine the dressings two mushrooms, perfect in form, were found growing out from the log.

HOW CHARLES SUMNER—A correspondent of The Evening Post says: "A private letter received in Boston from one of our distinguished physicians in France, says upon consultation by the leading doctors in that empire relative to the case of Senator Sumner, who is now in Paris, it has been decided to perform an operation upon the back, for the purpose of producing a counterirritation. The operation is that of cauterization—the burning of the flesh and muscle to the spinal column. While this operation is very severe, usually, it is said that it now can be performed by the aid of ether, without producing the slightest pain. It is believed that the operation will prove of the greatest advantage to the patient."

CANANDAIGUA AND NIAGARA FALLS RAILROAD.—The Rochester Union says it is understood the New-York Central R. R. Co. has purchased this road and will relay the track with a narrow gauge from Batavia to Canandaigua, and that the heavy freight and stock trains will take that route when the track shall have been relaid.

DEATH FROM EATING CLAMS.—A correspondent of The Boston Traveller, writing from Ipswich on the 20th inst., says: "My friend McMahon (the name is taken suddenly ill) died at his residence in Ipswich, and an emetic administered, but without effect; he died in great agony the same night. His death is attributed to the eating of a number of raw clams. On the 24th Mr. Benjamin Ellsworth found a number of his hens lying upon the ground dead; and upon opening their crops, from two to five clams were found in each. It is supposed that the clams were diseased. Quite an excitement was created at Ipswich and Newburyport several years ago by the sudden death of persons during the Summer months, whose decease could be traced to no other cause than that of eating clams."

FOREIGN.—According to the London correspondent of a Dublin Journal, the English Government has been informed of the whereabouts of Mr. Alsop, who is accused of having conspired, along with Orsini and others, to assassinate the present Emperor of the French. The manager of the peace organ in London, Henry Taylor, in the Morning Star, has it is said, furnished the Government with information respecting Mr. Alsop; and Mr. Baxter Langley has claimed the £200 reward for his apprehension. The £200 is to be applied to the defence of Alsop.

SEN. E. BELMONT LYTTON had rather an unpleasant experience while addressing the electors of Boston, on the 1st inst. He was surrounded by a mob, and stated that she had come, according to promise made by her to confront her husband, and to expose the wrong which he had inflicted upon her. Although her voice was nearly drowned by the shouts of the voters, Sir Edward turned pale, looked like a man attacked by paralysis, and soon disappeared.

THE INTENSE HEAT of the weather, at Paris, has had the effect of inducing many Parisians to leave their city, in order to enjoy the more moderate temperature of that portion of the twenty-four hours. The Bois de Boulogne is crowded with carriages of all descriptions, from nine in the afternoon till two in the morning. The boatmen on the lake are actively employed during the same period. Two horses dropped dead on the 15th ult., in consequence of the heat—one on the Rue Pigalle, and the other in the Rue Babylone. The thermometer marked 94 Fahrenheit, in a very shady position, at three o'clock on Wednesday afternoon the 16th ult.

AN OCEAN TRIP IN A BALLOON.—J. Stainer of Harrisburg, Pa., proposes to cross the Atlantic in a balloon 100 feet in diameter. He says in a letter to The Telegraph: "I am satisfied in my own mind that with such an aid as I could command, I could cross the Atlantic in 75 hours, and the whole cost would be not more than \$20,000. The balloon, net work and valve, would weigh about 2,000 pounds, and the boat and rigging three and a half tons; this will leave about 8 tons ascending power for provisions, passengers and ballast. It would require three good ocean navigators, and one astronomer, beside myself. I would suggest New-York as the starting point, and am sure I would strike within 200 miles of any given point in Europe. I would suggest May as the time for making the experiment, and would make the attempt in 1859. If I can get the Government or others to assist me."

The clergyman who made the prayer in the House of Representatives, at Washington, on the last day of the session, unwittingly, perhaps, supplicated a general veto on the legislation of the session from the Supreme Being, as follows:

"Be with them (the members) in their weakness, strengthen them with Thy strength, seal with Thy searching eye all their legislative acts, and pray them, O Lord, that Thou wilt overrule all their doings."

INTERESTING MISCELLANY.

MOUNT VESUVIUS.

A LATE ACCOUNT FROM NAPLES OF ANOTHER EREUPTION.

A correspondent of the London Times, writing from Naples on the 27th ult., gives an account of another eruption of the neighboring volcano:

"As we were about to start, a French party came in from the top of the mountain and told us they had seen a great sight of lava; we therefore pushed along briskly, the strange cloud hanging more heavily over the Atro d-i-Cavallo, which I now resolved in my own mind was clearly smoke. The lava guide now informed us, for the first time, that lava was flowing through the valley of the Atro d-i-Cavallo; and that the only path to ascend the cone to the crater was cut off, and he brought us forward over a path of some length, and of a most difficult nature; we, however, proceeded, the cloud of smoke increasing as we went on, all sides. We had to pass a narrow bridge and proceed on foot, and had not gone over 300 or 400 yards from where we left the horses when we came up to an enormous mass of hot lava rolling onward toward the summit, and we now became aware we were in the immediate neighborhood of a considerable eruption; our anxiety now became great, and we pushed forward, and presently arrived at a wonderful scene. The entire of the lower part of the great cone of Vesuvius appeared on fire, and thick masses of smoke were thrown up, mixed with red-hot stones and flakes of lava. Traveling over a most rugged way of old lava, we went our way up to the point whence the smoke, lava, and smoke seemed to rise in greatest quantities, and we arrived on a rise just over the greatest fissure. It is difficult to explain our feelings on beholding this wonderful and unexpected sight; we here found several guides, and from them we learned that at about 3 o'clock, A.M., that morning, a number of small craters and fissures had suddenly opened, and lava had commenced pouring out. It was now nearly 5 o'clock, and we went quite close up to the largest crater, which were enabled to do so, as the wind blew steadily and strong down the valley, and thus we got within eight or ten yards of the next open. From this we counted five or six distinct fountains of fire, the largest putting forth volumes of smoke, stones, and lava. From another a literal fountain of burning matter was ejected, and from all lava and smoke poured forth in greater or less quantities, the whole descending into a regular stream of red burning liquid, pouring down the inclined side of the valley. We remained here observing this wonderful sight for over an hour, then determined to ascend to the top of the great cone. Our guide was most unwilling to go up, wishing us to return to the hermitage—spoke of danger, late hour, etc.; eventually we persuaded him to advance. After a most severe walk by a path seldom traveled, we toiled to the top, where we arrived to see the last streaks of daylight gilding the distant horizon. It was now sufficiently dark to see accurately the trace of fire from all the fissures we had left below, and standing on a projecting piece of lava, the entire lay at our feet. The eruption evidently was on the increase, and across upon ascending putting forth in fire. The stream of burning lava, now in the twilight, became awfully risible and rolled along at a rapid pace to the bottom of the valley, up to the very sides of the Monte Somma. We were perfectly amazed at a sight no pencil could portray or pen describe."

JUNE 1.—The state of the mountain last night was nearly the same as on the preceding night, the eruption, perhaps, being a little less violent. The great streams of lava already described continue to flow slowly in the same direction. Part of the extraordinary splendor of the spectacle on Sunday night was due to the burning of forests of pine, the lava passed. The Neapolitans congratulate themselves on the circumstance of the lava having been directed into so many different streams; for, if, as in former eruptions, it had all been thrown into one channel, the destruction which must have ensued would have been tremendous.

(From another Correspondent.)

JUNE 1.—The eruption is splendid! There are three streams of lava, one from the top of Vesuvius, and another from the top of the Monte Somma, and a third from the top of the Atro d-i-Cavallo. The lava which has been poured out, but it required all the carefulness of our guides to prevent our burning our feet off. There were thousands of people on the mountain; it was an extraordinary scene.

THE SEVEN ANCIENT MONUMENTS OF THE WORLD.—These were, first, The Great Colossus of Rhodes, 120 feet high, built by Careas, A. D. 288, occupying twelve years in making. It stood across the harbor of Rhodes sixty-six years, and was thrown down by an earthquake. It was bought by a Jew from the Saracens, who loaded 900 camels with the brass.

2nd. The Pyramids of Egypt. The largest one engaged 360,000 workmen thirty years in building, and has now stood at least three thousand years.

3rd. The Aqueducts of Rome, invented by Appian Claudius, the censor.

4th. The Labyrinth of Samarra, on the banks of the Nile, containing within one continued wall 1,000 houses, and 12 royal palaces, all covered with marble and having only one entrance. The building was said to contain 300 chambers, and a hall built of marble, adorned with statues of the gods.

5th. The Pharos of Alexandria, a tower built by order of Ptolemy Philadelphus, in the year 332 B. C. It was erected as a light house, and contained magnificent galleries of marble—a large lantern at the top, the light of which was seen near a hundred miles off; mirrors of enormous size were fixed around the galleries, reflecting everything on the sea. A common tower is now erected in its place.

6th. The Walls of Babylon, built by order of Semiramis, or Nebuchadnezzar, and finished in one year, by 200,000 men. They were of immense thickness.

7th. The Temple of Diana, at Ephesus, completed in the reign of Serpius, 136 years of Rome. It was 450 feet long, 200 broad, and supported by 126 marble pillars, 70 feet long. The beams & doors were of cedar, the rest of the timber cypress. It was destroyed by fire B. C. 265.

KEEPING THE TEETH CLEAN.—Microscopical examinations have been made of the matter deposited on the teeth and gums of more than forty individuals, selected from all classes of society, in every variety of bodily condition, and in nearly every case animal and vegetable parasites in great numbers have been discovered. Of the animal parasites there were three or four species, and of the vegetable, one or two. In fact, the only persons whose mouths were found to be completely free from them, cleaned their teeth four times daily, using soap ones. One of the individuals also passed a thread between the teeth to cleanse them more effectually, and all the cases the number of parasites was greater in proportion to the top of cleanliness. The effect of the application of various agents was also noticed. Tobacco juice and smoking did not injure their vitality in the least. The same was true of the chlorine tooth wash, of pulverized bark, of soda, ammonia, and various other popular dentifrices. The application of soap, however, appeared to destroy them instantly. We may hence infer that this is the best and most proper specific for cleansing the teeth.

THE BEAUTIFUL WATCHER.

BY W. A. DESBRAY.

A mother stood by a dying child,
The last of her household band;
Husband and children all were gone—
Gone to the spirit-land.

It slept and smiled, but a cold damp brow
Told sadly 'twas ebbing to live.
For its smile was only an answer to one
That a guardian angel might give.

"Mother," she whispered, "I know that ere long
I must sleep in the grave's dark gloom;
But papa used to call me an angel, you know,
When he sang with me here in this room.

I must be in a dream, for I hear his voice,
Repeating in gentlest tones—
'Bright angel come! Bright angel come!
Dear mother, are you alone?

For I saw near you such a beautiful form,
With a face so lovely and white—
It is near you now, and sweetly smiles,
As it has, through all the night.

And, mamma, when you slept for a while,
I thought I could hear it sing—
But I fell asleep when I shaded my eyes
From the light with its beautiful wing.

But it sang of a home that was far away,
In a voice so sweet and low,
And how glad it would be to carry me;
And I said I would like to go—
I would be so safe in its gentle breast,
And 'twould comfort your heart by day;
For even though dead I will still be yours
When the watcher takes me away."

"My child no form of beauty's near—
The lamp no longer burns,
And moonlight only in the room
The gloom to darkness turns.

I see no watcher by my side,
I'm standing here alone—
Oh, who will try to comfort me,
When thou, my child, art gone?"

"Dear mother, one kiss! I am colder now,
And the light to my eyes grow dim—
And a voice like Ida's before she died,
I hear in a low, sweet hymn.

The beautiful watcher you cannot see
Not yet from my side has flown—
'Tis dark! 'Tis dark!' She spoke no more—
The mother and child were alone.

[N. Y. Dispatch.]

PRECIOUS METALS IN THE WORLD.

A correspondent asks us for the probable amount of the precious metals in the world, which is a matter so vague as not to be capable of satisfactory solution. Some years since the officers of the United States Mint published a work upon coinage, in which they stated that they had collected much information upon the amount of metals coined in the view to give the amount annually raised in the world; but after reflection, they had come to the conclusion that no satisfactory statement could be made. As a matter of illustration, we may give a return as follows: Gregory King estimated the gold and silver in the world at the discovery of America at 2,500 millions of dollars; while Gerboux (de la Legislative Montaire) computes that of Europe at that period at only 114 millions. If we assume the quantity in the world at 2,000 millions, we may proceed as follows:

Stock in the world at date 1492	\$2,000,000,000
American Mines 1492 to 1844, Humboldt	6,529,000,000
Mines of Europe and Northern Asia 1492 to 1844	629,000,000
Mines of Europe and Northern Asia, and other places, 1844 to 1849	40,000,000
Mines of Africa since 1420, Chevalier	259,000,000
All countries, 1414 to 1851	265,000,000
All countries, 1851 to 1844, Ostrowsky &c.	1,865,160,000
	\$12,110,750,000
Consumption and waste	\$3,110,000,000
Estimated amount in the world	\$8,300,750,000

According to these figures there is \$8,300,750,000 worth of precious metals at present, or about \$10 to each estimated inhabitant. There are, however, no possible means of estimating the amount in the world in 1492, or the quantities that had, through ages, accumulated in Asia, and subsequently found its way into Europe. Even the product of the American mines at comparatively a late date are matter of much uncertainty. There has been much research expended on this subject by M. Narceus Tarasenko Ostrowsky, in his work on silver and gold. He gives the quantity produced in the year 1855 as follows:

	Silver.	Gold.
Europe and Northern Asia	284,171	123,437,000
America	1,745,000	127,623,000
Asia	166,000	1,828,000
Africa	9,700	2,527,000
Australia	628,792	157,500,000
Total	2,833,663	1,440,128

These figures, although elaborately prepared, are apparently inaccurate, since Australia produced no such amount of money in 1855 as there set down. She had produced in the five years ending in 1855, \$193,000,000 worth of gold. This sum seems to have been taken as the annual production. The American production appears also to be over stated, since California produced but \$60,000,000 in 1855, and the balance of America did not produce more than \$25,000,000 of gold in that year, whereas the aggregate is given at \$112,000,000. These figures illustrate the vagueness of the whole matter.—*New York Economist.*

THE GOLD PRODUCE OF 1857.—The best authorities put down the gold product of 1857 as follows:—

Australia	\$190,000,000
California	57,000,000
Russia and Siberia	20,000,000
Other parts of the world	15,000,000
Total	\$210,000,000

HON. STEPHEN ALLEN'S POCKET-PIECE.—Among the victims of the Henry Clay disaster was Stephen Allen, Esq., an aged man, formerly Mayor of New York, beloved and esteemed by all who knew him. In his pocket-book was found a printed slip, containing the following advice:

Keep good company or none. Never be idle.
If your hands can not be usefully employed, attend to the cultivation of your mind.
Always speak the truth. Make few promises.
Live up to your engagements.
When you speak to a man look him in the face.
Good character is above all things else.
Your character can not be essentially injured except by your own notes.
If any man speaks evil of you, let your life be such that no one will believe him.
Drink no kind of intoxicating liquors.
Live within your income.
When you retire to bed think over what you have been doing during the day.
Make no haste to be rich if you would prosper.
Small and steady gains give competency with tranquillity of mind.
Never play at any game of chance.
Avoid temptation though fear you may not be able to withstand it.
Earn money before you spend it.
Never borrow if you can possibly avoid it.
Never speak evil of any one. Be just before you are generous.
Keep yourself innocent if you would be happy.
Save when you are young to spend when you are old.

LOOK BEFORE YOU KICK.—A minister recently, while on his way to preach a funeral sermon in the country, called to see one of his members, an old widow lady who lived near the road he was traveling. The old lady had been making sausages, and she felt proud of them, they were so plump, round and sweet. Of course she insisted on her minister taking some of the links home to his family. He objected on account of not having his portmanteau along. This objection was soon overruled, as the old lady after wrapping them in a rag, carefully put a bundle of them into either pocket of the minister's capacious coat. Thus equipped he started for the funeral.

While attending to the solemn ceremonies of the grave, some hungry dogs scented the sausages, and were not long in tracking them to the pockets of the good man's overcoat. Of course this was a great annoyance, and he was several times under the necessity of kicking those whoels away. Having completed, the minister and the congregation repaired to the church where the funeral discourse was to be preached. After the sermon was preached the minister halted to make some remarks to his congregation, when a brother who wished to have an appointment given out, ascended the steps of the pulpit and gave the minister's coat a hitch, to get his attention. The divine thinking it a dog having a design upon his pocket, raised his foot, gave a sudden kick, and sent the good brother sprawling down the steps.

"You will excuse me, brethren and sisters," said the minister confusedly, and without looking at the work he had done, "for I could not help it. I have sausages in my pocket, and that dog has been trying to grab them ever since I came upon the premises."

Our readers may judge of the effect such an announcement would have at a funeral.—*Germania's Emporium.*

REVOLUTIONARY ANECDOTE.—In the Revolution, while the British army was in New York City, petty tyrannies were, of course, not unusual, but intolerable. An officer entered a barber's shop where only a boy was in attendance, and after a deal of blustering and swearing, because the master was out, he drew his sword, and laying it on the table with a great deal of flourish, thus addressed the lad:—"Now my boy, shave me; and, sir, by the Lord Harry, if you draw a drop of blood on my face with your blundering work, I will run that sword through your body. You hear, do you? And now take care how you go to work."

The lad proceeded deliberately with his business, shaved the officer as well as he was able, and fortunately without nicking the skin of the elegant Englishman who surveyed himself in the glass, and again addressed the youngster:—"Now tell me how you dared to shave me at all, after I had threatened to kill you if you cut my face?" "Because," said the boy, "I knew I had the advantage of you, for if I had been so unfortunate as to nick you, I would have cut your throat from ear to ear."

The cold sweat broke out on the officer's brow at the thought of his own escape, and he marched out of the shop, wondering at the kind of rebels with whom his country had to contend.

PERSONAL AND SPECIAL NOTICES.

Dodsworth's, Next Sunday.

A. J. Davis will lecture at Dodsworth's Academy next Sunday morning and evening, and on several succeeding Sundays.

Lamarine Hall.

It is expected that Mrs. Coles will occupy the desk next Sabbath.

Investigating Circles.

At the rooms of S. T. Munson, 5 Great Jones-st., circles for the investigation of spiritual phenomena are held every Tuesday and Thursday evening, Mr. Redman being the medium.

Reformers Boarding House.

Mr. Levy has moved into a fine and commodious house, 231 West 35th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate.

Spiritual Lyceum.

At Clinton Hall, Astor Place, a brief essay or lecture is given every Sunday afternoon at 3 o'clock, after which remarks are made upon it, by those who may feel moved. Also at the same place, meetings of the Spiritual Conference every Friday evening.

Lectures in Brooklyn.

Rev. J. S. Loveland will lecture to the Spiritualists of Brooklyn, in Clinton Hall, corner of Clinton and Atlantic streets, on Sunday, 11th inst., at 3 P. M. and 7½ in the evening.

Anaclypsis.

We beg to remind the friends of human culture, that we some weeks since proposed, through these columns, to republish this rare work of the learned Higgins, provided a sufficient number of persons would promise to take a copy at \$12, to warrant the enterprise. Since then we have received several subscribers, but not enough to warrant the republication. Several persons are so anxious for a copy that they have agreed to pay what our copy cost us in England (\$36), and others have promised to take three copies and pay \$36. Those who desire a copy will oblige us by sending in their order without delay. Address, CHARLES PARTRIDGE, N. Y.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashe —Duty, 15 ¢ et. ad val.	60	Timber, oak, scantling	40
Butter , 1st sort	60	Timber, oak, 10 in. x 12 in.	40
Butter , 2nd sort	50	Timber, oak, 12 in. x 14 in.	40
Butter , 3rd sort	40	Timber, oak, 14 in. x 16 in.	40
Butter , 4th sort	30	Timber, oak, 16 in. x 18 in.	40
Butter , 5th sort	20	Timber, oak, 18 in. x 20 in.	40
Butter , 6th sort	10	Timber, oak, 20 in. x 22 in.	40
Butter , 7th sort	0	Timber, oak, 22 in. x 24 in.	40
Butter , 8th sort	0	Timber, oak, 24 in. x 26 in.	40
Butter , 9th sort	0	Timber, oak, 26 in. x 28 in.	40
Butter , 10th sort	0	Timber, oak, 28 in. x 30 in.	40
Butter , 11th sort	0	Timber, oak, 30 in. x 32 in.	40
Butter , 12th sort	0	Timber, oak, 32 in. x 34 in.	40
Butter , 13th sort	0	Timber, oak, 34 in. x 36 in.	40
Butter , 14th sort	0	Timber, oak, 36 in. x 38 in.	40
Butter , 15th sort	0	Timber, oak, 38 in. x 40 in.	40
Butter , 16th sort	0	Timber, oak, 40 in. x 42 in.	40
Butter , 17th sort	0	Timber, oak, 42 in. x 44 in.	40
Butter , 18th sort	0	Timber, oak, 44 in. x 46 in.	40
Butter , 19th sort	0	Timber, oak, 46 in. x 48 in.	40
Butter , 20th sort	0	Timber, oak, 48 in. x 50 in.	40
Butter , 21st sort	0	Timber, oak, 50 in. x 52 in.	40
Butter , 22nd sort	0	Timber, oak, 52 in. x 54 in.	40
Butter , 23rd sort	0	Timber, oak, 54 in. x 56 in.	40
Butter , 24th sort	0	Timber, oak, 56 in. x 58 in.	40
Butter , 25th sort	0	Timber, oak, 58 in. x 60 in.	40
Butter , 26th sort	0	Timber, oak, 60 in. x 62 in.	40
Butter , 27th sort	0	Timber, oak, 62 in. x 64 in.	40
Butter , 28th sort	0	Timber, oak, 64 in. x 66 in.	40
Butter , 29th sort	0	Timber, oak, 66 in. x 68 in.	40
Butter , 30th sort	0	Timber, oak, 68 in. x 70 in.	40
Butter , 31st sort	0	Timber, oak, 70 in. x 72 in.	40
Butter , 32nd sort	0	Timber, oak, 72 in. x 74 in.	40
Butter , 33rd sort	0	Timber, oak, 74 in. x 76 in.	40
Butter , 34th sort	0	Timber, oak, 76 in. x 78 in.	40
Butter , 35th sort	0	Timber, oak, 78 in. x 80 in.	40
Butter , 36th sort	0	Timber, oak, 80 in. x 82 in.	40
Butter , 37th sort	0	Timber, oak, 82 in. x 84 in.	40
Butter , 38th sort	0	Timber, oak, 84 in. x 86 in.	40
Butter , 39th sort	0	Timber, oak, 86 in. x 88 in.	40
Butter , 40th sort	0	Timber, oak, 88 in. x 90 in.	40
Butter , 41st sort	0	Timber, oak, 90 in. x 92 in.	40
Butter , 42nd sort	0	Timber, oak, 92 in. x 94 in.	40
Butter , 43rd sort	0	Timber, oak, 94 in. x 96 in.	40
Butter , 44th sort	0	Timber, oak, 96 in. x 98 in.	40
Butter , 45th sort	0	Timber, oak, 98 in. x 100 in.	40
Butter , 46th sort	0	Timber, oak, 100 in. x 102 in.	40
Butter , 47th sort	0	Timber, oak, 102 in. x 104 in.	40
Butter , 48th sort	0	Timber, oak, 104 in. x 106 in.	40
Butter , 49th sort	0	Timber, oak, 106 in. x 108 in.	40
Butter , 50th sort	0	Timber, oak, 108 in. x 110 in.	40
Butter , 51st sort	0	Timber, oak, 110 in. x 112 in.	40
Butter , 52nd sort	0	Timber, oak, 112 in. x 114 in.	40
Butter , 53rd sort	0	Timber, oak, 114 in. x 116 in.	40
Butter , 54th sort	0	Timber, oak, 116 in. x 118 in.	40
Butter , 55th sort	0	Timber, oak, 118 in. x 120 in.	40
Butter , 56th sort	0	Timber, oak, 120 in. x 122 in.	40
Butter , 57th sort	0	Timber, oak, 122 in. x 124 in.	40
Butter , 58th sort	0	Timber, oak, 124 in. x 126 in.	40
Butter , 59th sort	0	Timber, oak, 126 in. x 128 in.	40
Butter , 60th sort	0	Timber, oak, 128 in. x 130 in.	40
Butter , 61st sort	0	Timber, oak, 130 in. x 132 in.	40
Butter , 62nd sort	0	Timber, oak, 132 in. x 134 in.	40
Butter , 63rd sort	0	Timber, oak, 134 in. x 136 in.	40
Butter , 64th sort	0	Timber, oak, 136 in. x 138 in.	40
Butter , 65th sort	0	Timber, oak, 138 in. x 140 in.	40
Butter , 66th sort	0	Timber, oak, 140 in. x 142 in.	40
Butter , 67th sort	0	Timber, oak, 142 in. x 144 in.	40
Butter , 68th sort	0	Timber, oak, 144 in. x 146 in.	40
Butter , 69th sort	0	Timber, oak, 146 in. x 148 in.	40
Butter , 70th sort	0	Timber, oak, 148 in. x 150 in.	40
Butter , 71st sort	0	Timber, oak, 150 in. x 152 in.	40
Butter , 72nd sort	0	Timber, oak, 152 in. x 154 in.	40
Butter , 73rd sort	0	Timber, oak, 154 in. x 156 in.	40
Butter , 74th sort	0	Timber, oak, 156 in. x 158 in.	40
Butter , 75th sort	0	Timber, oak, 158 in. x 160 in.	40
Butter , 76th sort	0	Timber, oak, 160 in. x 162 in.	40
Butter , 77th sort	0	Timber, oak, 162 in. x 164 in.	40
Butter , 78th sort	0	Timber, oak, 164 in. x 166 in.	40
Butter , 79th sort	0	Timber, oak, 166 in. x 168 in.	40
Butter , 80th sort	0	Timber, oak, 168 in. x 170 in.	40
Butter , 81st sort	0	Timber, oak, 170 in. x 172 in.	40
Butter , 82nd sort	0	Timber, oak, 172 in. x 174 in.	40
Butter , 83rd sort	0	Timber, oak, 174 in. x 176 in.	40
Butter , 84th sort	0	Timber, oak, 176 in. x 178 in.	40
Butter , 85th sort	0	Timber, oak, 178 in. x 180 in.	40
Butter , 86th sort	0	Timber, oak, 180 in. x 182 in.	40
Butter , 87th sort	0	Timber, oak, 182 in. x 184 in.	40
Butter , 88th sort	0	Timber, oak, 184 in. x 186 in.	40
Butter , 89th sort	0	Timber, oak, 186 in. x 188 in.	40
Butter , 90th sort	0	Timber, oak, 188 in. x 190 in.	40
Butter , 91st sort	0	Timber, oak, 190 in. x 192 in.	40
Butter , 92nd sort	0	Timber, oak, 192 in. x 194 in.	40
Butter , 93rd sort	0	Timber, oak, 194 in. x 196 in.	40
Butter , 94th sort	0	Timber, oak, 196 in. x 198 in.	40
Butter , 95th sort	0	Timber, oak, 198 in. x 200 in.	40
Butter , 96th sort	0	Timber, oak, 200 in. x 202 in.	40
Butter , 97th sort	0	Timber, oak, 202 in. x 204 in.	40
Butter , 98th sort	0	Timber, oak, 204 in. x 206 in.	40
Butter , 99th sort	0	Timber, oak, 206 in. x 208 in.	40
Butter , 100th sort	0	Timber, oak, 208 in. x 210 in.	40

